

# WORLD CALL



MARCH · 1933

Price 15 Cents



# —Liaison—



In battle that army usually wins which keeps its lines of communication clear. These critical days demand that the lines of communication between the brotherhood and its work at home and abroad be maintained intact. "World Call" is the chief medium of information concerning how the battle is going with our far-flung organized cooperation. It is, therefore, vitally important that the present campaign of "World Call" to double the number of its subscribers shall succeed. We urge every pastor and church to cooperate to that end.

EXECUTIVE COMMITTEE

*United Christian Missionary Society*

*Indianapolis, Feb. 14, 1933*

## Telegram

First Church, Pulaski Heights, Wright Ave.,  
North Little Rock, churches double *World Call*  
subscriptions. Goal reached yesterday.

Mrs. J. H. Fuller.

Little Rock, Ark.  
Feb. 16, 1933

## Two Prayers

TWO men went into the temple to pray,  
Once on a time (and yesterday!)  
One said his prayers in the usual way;  
But the other man knew no prayers to say,  
So he talked to God as a friend.  
And the Lord, who knew from beginning to end  
The forms the first man had used so long,  
Was sure that today they would not go wrong,  
So he turned his ear and inclined his heart  
To the man with whom praying was not an art,  
But who talked with him as a friend.

—Mary Foot Lord.

## Jis' Blue

"Jis' blue, God, jis' blue.  
Ain't prayin' exactly jis' now—  
tear blind, I guess,  
cain't see my way through.  
You know those things  
I ast for so many times—  
maybe I hadn't orter repeated  
like the Pharisees do;  
but I ain't stood in no marketplace,  
it's jis' 'tween me and you.  
And you said, 'Ast'. . . .  
somehow I ain't astin' now,  
and I hardly know whut to do.  
Hope jis' sorter left, but *Faith's* still here—  
*Faith* ain't gone too. . . .  
I know how 'tis—a thousand years  
is as a single day with you.  
And I ain't meanin' to tempt you  
with, 'If you be—'  
and I ain't doubtin' you.  
But I ain't prayin' tonight, God—  
jis' blue."—*Etta Oldham.*

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# World Call

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# The Threshold

Our cover illustration is a picture of the College Glee Club at Ginling College. This is the famous girls' school we are helping support in Nanking, China. The picture is particularly appropriate in view of the fact that this is Foreign Missions number. . . .

The author of "Evangelism at Home and Abroad" served five years as a missionary in Tokyo, Japan. His work there was very successful, especially among the students in the various universities of this Paris of the East. He was in Japan at the time of the terrible earthquake, and helped distribute relief to thousands of victims. He expects to conduct a party of travelers to the Orient during the coming summer.

Two weeks ago a thousand people gathered in New York at a testimonial dinner to Mrs. Pearl S. Buck, novelist and missionary. . . . We consider it a high privilege to offer to our readers a story by this gifted writer. The tale unforgettably pictures the deadening effect of China's appalling poverty, and the insensitiveness which the constant presence of that poverty induces. It is impossible to read this story and not understand more clearly one of the major obstacles to all missionary efforts.

We have so often used the terms "crisis" and "emergency" in connection with our general world service program that the words have lost their tang. But even a casual reading of S. J. Corey's article in this issue will detect that the present situation of our organized work is very serious. The

## March Fifth Foreign Missions Day

*Foreign missions are in the headlines. Magazines and newspapers are telling their story. What a time for missionary preaching!*

*Much of the public discussion lacks the facts. Foreign Missions Day, March fifth, gives the churches their opportunity. Is your congregation joining the hundreds who are "re-thinking missions" on that Sunday?*

*The Foreign Missions Day Offering will definitely determine the fate of our world-wide work for the coming year. The seriousness of this cannot be overestimated. The call is for every church to observe March fifth as Foreign Missions Day, with prayers, sermons and gifts.*

brotherhood has been waiting for just such plain speaking as this article contains. It will be widely read and discussed.

We are glad to present three articles by members of the Foreign Department of the United Society. C. M. Yocum, head of the department, discusses our own missionary program in the light of the recommendations of the Laymen's Inquiry. Lela M. Taylor describes ways in which missionaries and native Christians are carrying on in these difficult days. Alexander Paul tells of the fortieth anniversary of one of the outstanding figures in women's education in the Orient.

The Lord's Supper is often robbed of beauty and meaning by casual and unimaginative observance. All who desire to make the weekly observance of this feast of remembrance more fitting to its high purpose will profit from reading the article on this subject by the minister of one of our great churches. Be sure that your pastor and elders of your church do not miss this article.

The article on the Philippines does not discuss our own work, but other work in the same mountainous region where Mr. and Mrs. Harry Fonger are working. Since the conditions described in this article are similar in many ways to those among our own mountain people, it will be of great interest.

Call the doctor! Articles in this issue of WORLD CALL particularly interesting to physicians are "Help for the World's Physical Needs" by Dr. G. L. Hagman, page twenty-seven, and "Survey of African Villages," by Wilhelma Jaggard, on page thirty-nine.

Have you ordered your copy of the cross-reference Index for 1932 WORLD CALL? It may be had for the asking. Bound volumes of 1932 WORLD CALL are now ready for delivery at the reduced price of \$2.50 each. They make the best possible missionary reference library.

**In April World Call  
meet**

**Kirby Page  
Helen Welshimer  
Grant K. Lewis  
and others.**

**An unforgettable Easter issue.**



# WORLD CALL

VOLUME XV

MARCH, 1933

NUMBER 3

## "Beyond Serious Question"

WHEN in battle a soldier is hard beset he does not take out his bayonet and cut off his own leg. He has need for that leg. He must stand on it, and go forward on it, and depend on it in his fighting. He may throw away his coat and his knapsack, but he needs his arms and legs as never before. They are a part of his life.

The churches of America are fighting a hard battle. With backs to the wall thousands of congregations are in despair. So the cry goes up to abandon all excess baggage. The life of the church must go on. Since it cannot go on with our cherished "extras," then it must go on without them.

Inevitably in this process of discarding useful but non-vital parts of its baggage, a church comes at last to foreign missions. Why not cut foreign missions off? The church at home must live. If it dies missions will have no support anyway. If it lives, it can again, in better days, return and rebuild the foreign work. So the reasoning goes.

There is only one reason why the church cannot save its life by cutting foreign missions off. We cannot cut these missions off for the same reason that the soldier does not sever his leg. Foreign missions are as essential to the life of the church as a leg is to a soldier. We cannot stand or go forward or fight our battles without foreign missions. The church at home and abroad is one living body and its very life consists in remaining one.

THIS statement, so often made and so seldom discussed, will bear discussion. The church is the spiritual core of an increasingly interdependent world. The Kingdom of God, born in the Father's great heart of love and planted forever in our dreams by Jesus of Nazareth, is nearer to realization today than ever before. God is using the vast new powers released by the machine age to bring his kingdom in. The human family is increasingly finding itself held together by bands as delicate as the whisper of the wireless and as strong as the steel of ocean cables. And everywhere varied customs and institutions are melting together into the vast amalgam of a world civilization.

Will there be room in this world civilization for Christianity? That depends whether the church,

which with all its faults stands as the institutional expression of God's love, can survive in all lands. If the church is purely an institution of western civilization, incapable of perpetuating itself in the East, then it will eventually fail in the West as well as in the East. "The real issue," says Kenneth Latourette, "is simply this: Will Christianity in its Protestant form—or in any form—endure anywhere? Ultimately a Christianity which cannot continue to grow in China, Japan, India and Africa, cannot maintain itself in Europe and America."

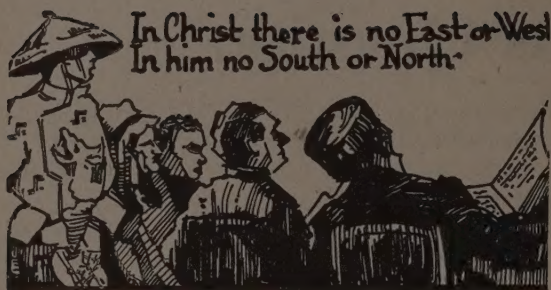
SECONDLY, the church must not cut off foreign missions because we dare not face the future without the contribution which this part of the living church makes to our total life. We have given much to foreign missions, but we have received more than we have given. What hope would there ever be for world peace if the Prince of Peace had not been preached in the Orient? How poor we would be without our brotherly interest in and knowledge of peoples of other lands generated by Christian missions! What a loss to the church universal if we did not have the ministry of great souls like Kagawa, who was won to Christ by a missionary! How inadequate and sterile the Kingdom of God would seem to us if the American Protestant churches had not for more than a hundred years been pouring their life-blood into Christian missions! What could replace our loss if we could not name on the roll of modern saints such mighty leaders as Livingstone, Schweitzer, Macklin, Nevius, Richards and Shelton?

The churches of America have given their best, inadequate as it is, to Christian missions. The result is that in every land the Kingdom of God has begun to live. If we cut off those living members of the body of Christ, only one thing can happen. Both they and we will perish. This is the reason why the report of the Laymen's Inquiry into Foreign Missions, says, "That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question. It is always reasonable to ask whether good will might take quite different shape: But to ask whether it should cease to operate would seem to suppose that the very substance of friendship among men and races might somehow be mistaken."



# "Many Have Great Faith in Thee"

By LELA E. TAYLOR\*



YESTERDAY there came over my desk a letter from one of the missionaries who is in school while on furlough. Word of the recent 33½ per cent reduction in salary and work for the next six months had just reached him. After expressing sorrow for us in having to send out such word he says, "I want you to be conscious of this—your great family of missionaries around the world will understand and will with a smile buckle down to an impossible task and do it. I would like to see the work held intact, even though we have to divide up the money that comes in among present forces and countries. Even though we have to give up some of the things we consider essential, even though we have to tighten up our belts a few notches that will be no more than the apostles did and it may do us good."

Miss Bertha Clawson, who has served thirty-four years in Japan, in leading chapel at headquarters the other day said, "Out on the field I have often had letters from friends at home consoling me for my life of self-denial in going so far away as a missionary. These letters have always amused me because I have always been wonderfully happy in my work and have wanted to do it more than anything else in the world. I have had to come home to learn what self-denial means. To have to stay here when my heart yearns to be out there; to know that friends would pay the amount necessary, and yet deliberately to make the choice to stay at home because I know it is better for the total work—that has taught me what self-denial is."

Yoshida San, one of our aged ministers in Japan, and a boyhood friend became Christians many years ago and decided to prepare themselves for the ministry. After several months in school they saw they could not remain in school because of lack of money.

Yoshida San said to his friend, "I'll leave and go to work and make enough to live on and keep you in school." For several years he labored at exacting tasks—with a meager wage. He lived on a meal or two a day but financed his friend in school. For years that friend has been head of the Salvation Army in Japan and ranks next to Mr. Kagawa in Christian influence.

Recently Silvestre Morales, pastor of the Philippine congregation in Los Angeles, returned to the Islands. In a letter to one of his former missionary friends he wrote, "We shall be sorry not to see you again but it seems as though America is too much with us and before our spirit is crowded out, we want to go and give our lives into the work of the Master at home."

Can it be that the spirit in some of American churches was expressed by a little girl who heard the missionary from India picturing the poverty of the village Christians? For one illustration she spoke of the lack of equipment and referred to pieces of broken slates which were used by the children in the schools. When the service was over a little girl came to her and said, "We have some broken slates at home which you may have to take back to the children of India." Have we nothing better to give?

The ongoing of the missionary work in the modern day depends upon the recapture of Jesus' distinctive spirit of self-sacrifice. The first Sunday in March presents an opportunity to fellowship with him in self-giving. Dr. Merton S. Rice suggests that "if we are to accept Christ's challenge today regardless of cheap bickerings as to what it may cost us, we also may be sure of transformed living, to do even the old work in a new spirit, and to turn the old house into a new home."

There is a little story from the life of St. Francis of Assisi which to me is an altogether compelling statement of the expectation of a needy world in the lives of professed Christians.

One day a humble farmer is said to have approached Francis of Assisi with the question, "And art thou really Brother Francis of Assisi?"

"Yes," answered the Monk.

The farmer then made this significant response: "Try, then, oh, try, Brother Francis, to be as good as all think thee to be, because many have great faith in thee, and therefore I admonish thee to be nothing less than people hope of thee."

\*Second vice-president, U. C. M. S.



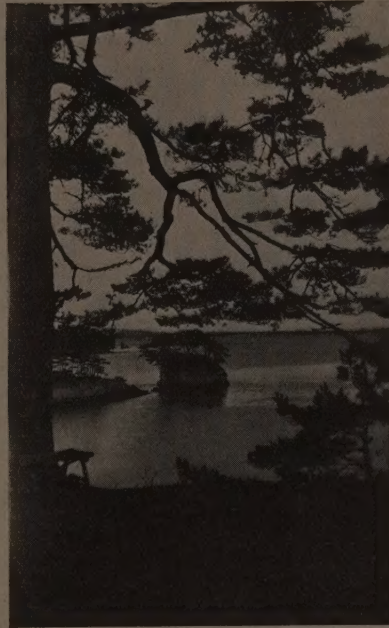
# EVANGELISM

At  
Home

By JOSEPH B. HUNTER\*

EVANGELISM" to the average American Protestant means Billy Sunday and a sawdust-trail, at least in miniature if not in a big tabernacle. Such a "campaign" wins "decisions" which can be "reported," but this at best is only a starting point. A good minister is evangelizing all the time and everybody. He not only labors to win new friends for the Master who will help him build a good world, but he works to the end that the members of his congregation may gain each day a better understanding of Christ's spirit and purpose. He keeps digging into the mystery of Christian truth in the spirit of Paul who said, "Not that I have secured it yet, or already reached perfection, but I am pressing on to see if I can capture it, because I have been captured by Jesus Christ." So long as one is selfish, disinterested in human misery anywhere, can tolerate human exploitation and war or condone racial bigotry, he must remind himself that "unless a man has Christ's spirit, he does not belong to Christ."

It is in this sense that the fourth chapter of "Re-Thinking Missions" considers evangelism. It is the correct view, but missionaries should not be criticized too severely for not having comprehended it clearly. They have been a fair cross section of the leadership which the home church has produced. Many therefore have been primarily interested in having all the "heathen" in all lands "hear the word," while others have worked as though the primary aim was to secure "conversion and baptism." The Report is correct in its statement that "unless after such decisions the mind is informed, the will fortified, the habits patiently built, there is no genuine reformation of the inner life. But the local evangelists and Bible workers in Asia are seldom competent to carry out this difficult,



—C. M. Yocum  
Inland Sea, Japan

And  
Abroad

slow and wisdom-requiring work." Missionaries know all too well how true this is and are glad to place themselves alongside these inexperienced Christian Asiatics. But this is a large order. Japanese college men, for example, are practically as familiar with Spinoza and Kant as we Americans are with Edgar Guest and Will Rogers. To help them work out a Christian philosophy of life is no small task. But the weakness referred to here is precisely the weakness of church leadership in America. It is not that we cannot preach, but few are able to sit down with thoughtful young converts and guide

them to a sensible conception of the Bible, prayer and an eternal God.

## How One Missionary Works

Christian evangelism in Japan and China is not against Buddhism and Shintoism but against secularism and the complete rejection of God. These religions contain many fine things and have laid a foundation upon which the Christian religion can build the Kingdom of God. One missionary working in Tokyo went about it in this way. He met each week a group of postgraduate law students from the Imperial University. They studied carefully the Gospel of Luke and discussed freely any problem which confronted them. One would tell what Confucius taught, another might advance the doctrines of the Nichirin sect of Buddhism, and the missionary endeavored to set forth the ideas of Jesus. But there was no discrediting any teaching because of its source. The missionary and these young men were pooling their ideas and experiences as they sought earnestly the right way of life. One of the most brilliant of these young men later became a Christian and put in writing some of his new convictions:

"I realize," he said, "that Christian conversion means the inward upheaval of our spirit by virtue of the Holy Ghost which works the entire inversion of all our worldly values. Thus unless I deny myself entirely I could never hope to change my life, to say

\*Minister, Pulaski Heights Christian Church, Little Rock, Arkansas. Former missionary under the U. C. M. S. in Japan.



nothing of social reform. . . . I have come to realize the truth that the salvation of one's inner soul can only be testified by its relation to other souls. Our sense of social obligation and the dictates of individual conscience must be rooted deeply in our love for God, in a belief in the spiritual oneness of us all. Social work and private conduct are merely two facets which manifest the same dynamic source."



1932 Rural Missions Conference, Japan

In speaking of the influence which led him to Christ this same young man said: "Through his (Dr. Mackinnon of Canada) conduct I saw for the first time how the living Christ in human bosom manifests himself in every relation toward other people."

### Is There a New Way?

Mission work is puncturing people's thinking with new ideas. Civilization does not change, and religion does not change, by the complete dismissal of one theory of government or one set of religious ideas and the acceptance of another. The process is gradual. In fact the missionary works precisely as did the little girl who asked her proud and heavily bewhiskered grandfather whether he tucked his beard under the blankets at night or left it outside the cover. The dignified old gentleman had never considered the matter, but that night he had such disturbed sleep because of the problem of caring for his beard that he visited the barber the next day and asked for a shave. As soon as people are arrested by a new truth or example the leavening process begins. After a while life must be adjusted to the new idea.

Jesus was a personal interviewer and friend. Any other method will fall short of permanent gain. Practically every Christian can trace his life decisions to some personal association. This is the method by which Dr. Myers led the beloved Kagawa to the light which he has carried into dark slums

and is now trying to cast across the dark pathway of Asia. It is true that there are public evangelistic successes in mission lands. Dr. H. H. Guy preached three or four brief chapel sermons to the boys and girls in our Disciple colleges in Tokyo a few years ago, and some two hundred of the brightest young people confessed faith in Christ and resolved to live the life. But when was that evangelistic work really done? Its beginning may be found in the building of the character of Dr. Guy, a worthy example of what Christ can do for a man. That evangelizing was also done through the daily example and love of Bertha Clawson, Edith Parker, Jewell Palmer, Roland McCoy, Professor Hirai, and a score of Japanese Christian teachers. There must be preaching. In fact my criticism of this section of the Report is that it does not emphasize preaching sufficiently. Nevertheless Christ has worked his way into the hearts of men largely through the influence of those who "lived the life and whispered to each other gently of a hope."

### What Are the Results?

The results attained through these years of missionary effort cannot be measured by the number of church members. The church is a foreign institution. It looks "western." It does not yet represent a unit of society. The family is the unit of organized life in Japan and China. Even the great business institutions, banking and steamship companies, represent the united efforts of men in one family. It is not common at all for men unrelated by blood to become jointly responsible for any enterprise. So when a young man is asked to unite with the church he is invited to become a part of an institution, and somewhat responsible for its support, which has no parallel in his experience. Thoughtful missionaries have for several years felt that the Kingdom of Christ would have been more wisely and permanently advanced if they had gone simply as Christian teachers, sought to convert families, and then waited for the native Christians to found the type of institution which would best meet

*(Continued on page 22.)*



Newspaper Evangelism Association of Japan. Japan is ahead of America in the use of the press for gospel preaching.



# An Old Woman Passes

By PEARL S. BUCK\*

THE old woman surnamed Liu walked very slowly home under her load of fuel grass. She had been on the hills since early morning, gathering this fuel for the small earthen stove that stood outside the hut where she lived with her old husband. Now as she walked she thought with longing of that moment when in the stove the flame would catch hold of the grass and she could warm her hands a little as she held this leaf and that twig to burn. But the best moment was when the steam began to rise from under the cauldron lid. That was the best of all—the fragrance, the heat. They were so good—fragrance of hot food—heat of fire.

It was in truth a very cold day, a day at the beginning of the tenth month of the year, the first day of real winter wind. Three months—four months—the old woman must be cold except for the moments when she lit the fire and perhaps an hour or so when she could sleep on the hill lands on the sunny side of a grave. Still she never dared to sleep soundly, lest she be late with the fuel and so with the afternoon meal. It was their one real meal, hers and the old man's, and if she were late he could curse enough to mar her soul, because he loved the bowl of hot grain gruel so well.

Ah, he was hard, but not so hard after all as he might have been, soldier so long he was, and used to rough ways. Yes, she might have been married worse, and to harder men than he. She had no right to complain, now, if he were idle, she who had borne him no sons—only two daughters.

Both of these daughters were married and they also had no sons. Here was a thought which when she remembered it—and when did she not?—made the wind more bitter. She plodded more heavily while she thought of it. Doubtless there had been some curse in her own body which she had passed on to those two girls of hers. In some other life, perhaps, she had been faithless wife or evil daughter-in-law, and now she was punished—no son, no grandson.

She sighed over the old misery and plodded on.



The rainless autumn had ground the dust deep in the road and her old cloth shoes stirred clouds of the grey stuff. She breathed it into her nostrils, it settled upon her hair, into the furrows of her face, into the patches and wrinkles of her ragged garments. But she did not notice it. So it was every day. She was thinking:

"If that man of mine could find a little work to do—nothing hard, but just work to sit somewhere. He could sit by a gate

and watch to see that beggars and thieves did not come into a rich man's house, perhaps. If I knew where such a gate was, I would stop and ask. Then I need not go to the hills every day in the winter nor sit until dark and sew. My eyes—the neighbors say my eyes are too bad now and they complain because my stitches are so scattered, although they seem as good as ever to me. I am nearly sixty years old, and I have never had a single good day in my life. While he was away, I had the two girls to feed, and I have never rested one day. I was glad to have him gone. Now I wish he had not come back. It would be easier to feed myself alone. But if he could sit by a gate somewhere. . . ."

So she came into the city and she began to pass by gates. Always she looked at them to see if there were anyone sitting to watch them or not. If she passed a gate where no one sat, then she would go in and say,

"Is it that you would like someone to sit by your gate? My old man is faithful and he can sit here for very little each day. . . ."

But there was always, always someone sitting at the gates of the rich. Her load upon her back grew the more heavy as she went.

At last she came to a gate which was not like the others. It was a gate, a door, opening upon the street and the sound of a man speaking came through. She saw no one at the door and so she paused and peered into it. Dimly she could see a large room, and rows of benches and people sitting there listening to a man talk. She stared. What were they doing? Was it a story-teller? A tea house? But it could not be either of these things. There were pictures on the walls,

\*Missionary in Nanking, China, under the Presbyterian church. Author of *The Good Earth*, Pulitzer Prize Novel of 1932.



although she could not see what they were, and above the man's head was a cross piece of some sort. She did not know what that was. She called out loudly, remembering,

"Sir, do you want someone to sit by the gate and watch. . . ."

The man stopped talking and frowned slightly. All the people stirred and looked toward her. A neatly dressed woman came forward quickly and said,

"Hush—come in if you will and sit down and listen, but do not disturb what is going on here."

"But what is it that is going on?" asked the old woman Liu, wondering. She did not know it, but winds and dust and years of harsh calling had made her voice loud and rough and now it echoed through the room.

The preacher cried out, "Come in—come in—do not stand there and make a disturbance!"

Well, then she would go in and sit down for a little while and see what this was, this place. It might be she could ask her question again. Her load was very heavy now. But she must not sit long, or she would be too late for the meal—the old man was waiting already, doubtless. Still, if she said to him when she came that there was a gate at which he could sit and earn a few pence a day, then he would not curse her, perhaps. So she stepped into the door and sat down on the bench nearest the door.

By now everyone was listening again to the man who talked. Everyone, that is, except a few children who ran about and played and a woman who looking about saw a neighbor unexpectedly and called out,

"That boil on your old man's neck—is it burst yet?"

But when she cried this out the same woman who had come to the door went forward again and said in a low voice,

"Hush—here you must not speak—listen to the good words that are being said."

The old woman Liu would fain have heard the answer to the question, for she had boils like this every summer and she would like to hear what others did. But now she dared not disobey the woman, because she looked very clean and neat and learned, and not one who would bear disobedience easily. The old woman fixed her dust-dimmed eyes therefore upon the man to hear what he said.

At first she could not understand anything. The words were such as she had never heard. But after a while she began to pick out certain words and she listened for more. Suddenly he said something she could understand. He said,

"And Jesus said, 'Come unto me, all ye who are weary and heavy laden and I will give you rest.'"

Yes, these words the old woman Liu understood very well. Weary—heavy laden—rest; weary she always was, and this load upon her back was heavy, and rest she never had. She cried out suddenly in an agony she did not understand,

"Sir, that is I—an old woman surnamed Liu! Sir, see this load how heavy it is—I must bear it every day or we starve. Weary? Who is more weary than I? Sir, where is this rest?"

But again the quiet woman came forward and whispered urgently,

"Be still and do not disturb the good talk!"

So the old woman sat a little longer, hoping to hear more of these good words. But now she found she did not understand any more. The man spoke of loads of sin, of the rest to be found in heaven. Well, she had heard of heaven, but she had not had time in her life to learn of these matters of the gods. There was always food to be worked for first. One had to feed the children, though they were only girls, and now this old man of hers. When had she sinned? She had no time to sin. How could one sin when one bent hour after hour in the morning plucking up bits of grass and fuel from the hills, or when one sewed all afternoon for a penny or two from a neighbor? Sin! Only rich people had time to sin!

She sighed loudly and rose and shifted her load again upon her back, and moved to the door. The quiet woman came forward quickly and whispered to her, "Will you not wait until the end?"

The old woman hesitated. "Is there anything beyond this?" she asked.

"After while we will sing a hymn," replied the woman.

The old woman Liu shook her head. "I have never sung anything," she replied simply. "It is time for me to be going home and lighting the fire for my old man's meal."

But the quiet woman laid her hand upon the old woman's arm. "Do not pass by so quickly," she said. "These words are the words of life—you may live by them."

This made the old woman remember something. She turned and looked most earnestly at the quiet woman.

"A way to live?" she said. "Lady, I have an old husband, and he—and we have no way to live. Could he come and sit by the gate for a few pence a day and so earn enough that we may live?"

But the quiet woman shook her head at once, "It is not such life that we mean," she answered quickly. "We mean the life eternal."

"Ah," said the old woman Liu. She was bewildered and understood nothing of the word eternal. What life was there except this life of hers—this bitter life? "Ah!" she cried again sharply, "And why should I want such a life as mine to be eternal?—Lady, in the kindness of your heart—"

But the woman answered now with impatience, "I see you are not able to understand—you had better go on and not disturb us."

She turned away and the old woman took up her load again and passed on.



# Measured by the Laymen's Yardstick

By CYRUS M. YOCUM\*



Missions Building on a recent winter's day

ONE of our missionaries was asked recently what she thought of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. She replied, "I agree with most of it. As I read it, I could not but think of our mission meetings out on the field, where many of the practical problems now raised by the Commission were considered again and again." Another missionary said, "Probably no missionary today is satisfied with or would defend the *status quo*. All of us are anxious for better things."

Many times recently we have been asked whether or not any missions in any of the fields are now attempting to do any of the things recommended by the Commission. It might be well to allow the Commission to answer that question for itself. In presenting the report to a large group of representatives of the various boards in the United States of America, in a meeting in New York City in November, Doctor Hocking, chairman of the Commission, said, "I feel that the report has, from the point of view of its manner, at least one grave defect. It fails to show how much has preceded it. It is not merely that it lacks a sufficient historical background; that may, to some extent, lie in the nature of the case. . . . But there was one thing that could have been done, which we did not do with any degree of adequacy, and that was to recognize the extent to which the proposals of our report had been previously expressed or embodied in work already initiated here and there in the mission field. We have not proposed anything, I think, of which the germs are not present already in directions of activity, in trends of change."

## I

It may be interesting to the Disciples of Christ to know something of how the United Society has been attempting to solve some of the problems listed in the report. Take, for example, the question of the selection and orientation of the missionary. The Laymen's report says concerning this: "The task of the missionary is an extremely difficult one. It calls not only

for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works. The Commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out. Those appointed should have the benefit of a carefully planned training for their work; great pains should be taken in the designation of appointees to specific tasks and locations. Whenever possible, nationals should have a voice in the selection and retention, and if feasible, the early years of their service should be of a probationary nature."

I am quite certain that it would be exceedingly difficult to find any one who knows anything about missions who would take issue with the principle here announced. Surely a most important practical problem in conducting foreign missionary work is the selection and the training of the men and women involved in the task. The clear and incisive report of the Edinburgh Conference of 1910, based upon an extensive survey, awakened every communion to the immediate necessity of highly specialized training for their missionaries. Even before that, the question was a live one. As far back as 1884 the subject was under discussion in the columns of the *Missionary Tidings*. In 1892, Miss Elmira Dickinson introduced a resolution in our national convention, recommending the establishment of a missionary training school, and that resolution was adopted by the convention. However, it was not until the centennial celebration in 1909 that the sentiment in favor of the establishment of such a school took definite form.

It was in May of 1910, Professor Charles T. Paul accepted a call to the principalship of a new missionary training school established by the Christian

\*Secretary, Foreign Department, U. C. M. S.



Woman's Board of Missions in Indianapolis, and on August 18 of that same year the new building, which is now the home of the United Christian Missionary Society, was dedicated. Two years later this newly organized missionary training school became the College of Missions, and Professor Paul became its president. For many years he, and the faculty whom he selected, carried on a very successful piece of missionary training, several hundred missionaries going out to the various fields following specialized preparation under his direction. The lack of funds on the part of the United Society limited the number of recruits sent out to the field; and the inability of the society financially to reestablish the College of Missions in connection with some graduate school—which move had long been considered an absolute necessity if the college was to continue—led to an experimental period of affiliation with the Kennedy School of Missions in Hartford, Connecticut, which continued for three years; following which the teaching function of the College of Missions was discontinued entirely.

THIS action was taken, however, not because there was any lowering of the ideals of those connected with the enterprise, but because it was not practicable to maintain an expensive institution to train a very limited number of missionaries, and because specialized training of a high order could be supplied by the Kennedy School of Missions in Hartford. President C. T. Paul is now located in Hartford at our expense, and is the head of the Latin-American Department of the Kennedy School; and Professor A. F. Hensey, who for many years was a missionary in Africa, is the head of the Africa Department. Until the time of his death a few months ago, Dr. George W. Brown, formerly our missionary in India and dean of the College of Missions, was a professor in the India Department of the Kennedy School.

Following the presentation of the Laymen's Report at the November meeting in New York City, Doctor Hocking, chairman of the Commission, visited the Kennedy School of Missions for the first time. He expressed great surprise that there was a school doing such a thorough piece of missionary training as is being conducted there. Practically all our missionaries since 1910 have had specialized training. We are confident that our group of missionaries in all our fields are as carefully selected and as thoroughly trained as any similar group. We know that the picture of the average missionary drawn by the Laymen's Commission falls far short of doing justice to our average missionary.

## II

The Laymen's Report also insists that the number of weak Christian institutions, and of merely nominal Christians throughout Asia, is a reproach to the missionary enterprise; and they are convinced that one

of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources. On this point, our own *Survey of Service*, published in 1928, said:

"The missions have decided that in view of the funds and workers reasonably available, and because of the desirability of doing well a smaller work, rather than undertaking a larger work in a less thorough and satisfactory way, it is better to concentrate effort in certain limited territories. . . . Quality is preferable to quantity as a method in reaching non-Christians." Here again the United Christian Missionary Society for several years past has been striving to follow a principle now recommended by the Appraisal Commission.

## III

On the subject of the attitude of the Christian missionary toward other faiths, the Laymen's Report states: "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion—it is his primary duty to present in positive form his conception of the way of life and let it speak for itself. The road is long, and a new patience is needed; but we can desire no variety of religious experience to perish until it has yielded up the rest of its own ingredient of truth." Believing in the unique position of Jesus with a deep conviction that he is redeemer of men and society, "distracted, broken, suffering, sinful"; believing that he towers above the founders of the ethnic religions of the world, majestic and supreme—like the snow-capped peaks of the Himalayas above the foothills round about; confident that we have in him a priceless possession, worthy to be shared with all the other peoples of the world; obedient to his command that we break the bread of life to the hungering multitudes, our missionaries are making a courteous and Christlike approach to the devotees of the ethnic religions of the East.

Committed to the principle of cooperation there are some thirty-eight enterprises, institutions, conferences or councils on the mission fields in which we have part. The story of the development of these enterprises is a thrilling one but we cannot even list them here. We refer to them only that we may indicate another field in which we have been active, a field commended by the commission.

These are only a few of the attempts being made by the missionaries of the Disciples of Christ along lines now drawn by the Laymen's Commission report. Many other examples could be cited. But in spite of all these attempts, no one is more deeply conscious than we that our work falls far short of perfection, and we are anxious in every way to strengthen and improve it, that His will may be known and obeyed throughout the earth. We welcome the criticism of the Laymen's Report or of any other group or individual who loves the Lord and truly desires to help.



# Resetting the Lord's Table

By EDGAR DeWITT JONES\*

SOME years ago a young minister of the Disciples of Christ laid before his elders, called together in special meeting, an innovation that surprised and shocked them. He suggested that the communion of the Lord's Supper be celebrated quarterly instead of weekly, and gave as his reasons for this departure from the century-old practice of the Disciples the fact that the weekly observance in his own church had become a mere rite, a lifeless form, which by reason of its frequency was no longer impressive, and devoid of spiritual significance. Therefore he urged the observance of the Lord's Supper every three months, with special preparation of the congregation and a careful and reverent celebration of the ordinance. Perhaps it was natural in the circumstances that the elders were more agitated by their pastor's proposal than they were concerned about the condition which inspired the suggestion.



Quite apart from the young minister's solution of a very real problem, thousands of pastors will be sympathetic with his case and quite understand the anxiety that harassed him. It is not an imaginary condition. Ministers in conferences, as well as private conversation frankly express their dissatisfaction with the manner in which the Lord's Supper is commonly observed among us, and the spiritual barrenness of the same. This need surprise no one. Any stated and oft-recurring ceremony will deteriorate and suffer spiritual loss unless it receive the most careful consideration of those who are charged with its responsibility. Unless great care be exercised, the weekly communion may appear to be "tacked on," something subsidiary, incidental, and apparently of less importance than the sermon, the music, or even the reception of the offering. The memorial may become stiff and formal, mechanical, a thing to be done and over with, as soon as possible, and with little or no relation to life in myriad aspects.

OF PRIMARY consideration is the place of the communion in the order of morning worship. If it is to have the preeminence where should it come? Before or after the sermon? Toward the opening or at the close? Historically it might seem that in the

first-century gatherings of the Christians the observance of the Lord's Supper came early and preceded the discourse of the principal speaker. This would seem to be the inference in Acts 20:7, "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight."

Yet one would scarcely be warranted in saying that there is any clear and well-established precedent for the order of the observance of the Lord's Supper in churches of the New Testament times. The meetings of the primitive church were informal and probably distinguished by marked simplicity. It is however reasonably clear that the focal point of the meetings of early Christians was the communion of the Lord's Supper. The night that Jesus instituted the Lord's Supper it came at the close of an eventful evening. In Catholic churches the Mass precedes the sermon; the Mass is always the supreme event. In the Episcopal churches Holy Communion is celebrated at stated times apart from what an outsider would call the period of morning worship. Liturgical churches however have their own way of safeguarding the communion. The problem under consideration here is the weekly observance of the Lord's Supper in those non-liturgical churches, particularly in our own, where the communion is part of the regular morning worship.

Whether the Lord's Supper be observed early in the order of worship, or late, it should be administered with dignity, simplicity, reverence and, wherever possible, beauty. If it come early in the service then the preparation should be intensive, brief, but not hurried, with just enough music, appropriate speaking, and prayer by those presiding, to prepare the people for participation. Confusion and disorder at the time of the communion are most annoying and should be wholly avoided. Unless the congregation is in the habit of coming promptly to worship, late comers are bound to detract from the observance. Some of those who favor the celebration of communion before the sermon believe that by so doing priority is shown the ordinance. Others hold that the early observance prepares the worshiper for the sermon and the worshipful features that follow.

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FULLY as able a case can be made for the observance of the Lord's Supper after the sermon as before. All that precedes the observance, the singing, prayers, reading of the Scripture, the sermon, are by way of preparation for the Lord's Supper which then becomes truly climactic. In the church of which I am minister, unless there are exceptional reasons, nothing ever comes between the completion of the Lord's Supper and the benediction, save one verse of a hymn, then the recessional. Thus the worshipful period moves on widening and deepening as a river nearing the sea:

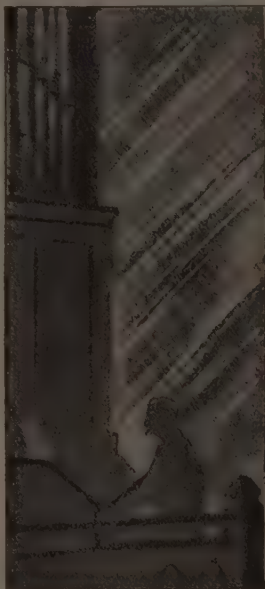
"When that which drew from out the  
boundless deep,  
Turns again home."

The questions, who should preside at the Lord's Table, who should speak and offer prayer, are of major importance. In the old days, when many of our churches had preaching only part time, and when it was often the custom in the absence of a minister for the congregation to meet to "break bread," conduct of the service by the eldership was a necessity. Out of this practice originated the custom of the elders speaking at the Lord's Table. A modern congregation, thoroughly organized, meeting in a well-appointed edifice, and conducting a morning worship period of an hour and a half, presents quite a different situation. Communion customs vary among us to this day and probably will continue to do so. In the smaller churches, and in a few of the larger, the elders still speak at the Lord's Table, and in some instances have complete charge. In most of our larger churches, the minister is in charge, with the eldership assisting. In two conspicuous churches of which I have knowledge, one in Virginia, the other in Georgia, the minister's voice is the only one heard at the Lord's Table. In one of them, the eldership asked the minister to assume the sole speaking responsibility; in the other, the church followed the suggestion of their pastor who has given much time and study to the art of public worship; and in both instances the results have been most rewarding.

The human element enters into all these questions that bear upon a reverent observance of the Lord's Supper. Where the eldership is composed of men of exceptional gifts in public speech and prayer, as well as men of fine character the problem is much simpler. There are elders as well as preachers who seem to lack good taste in public speech and prayer, who ramble on and on and get nowhere. Communion talks and prayers require unity, brevity and definiteness. The Lord's Table is not the place for "pastoral prayers,"

or generalities, glittering or otherwise. It is the place and time for voicing the spirit of thankfulness, true humility, praise and penitence. Those who speak or pray at the communion table are not heard for their much speaking, but it is important that they be heard by the congregation. In a good-sized auditorium, a strong tone, clear enunciation, and the voice "pitched" toward the rear pews, are necessary—not mere loud-

ness, but distinctness. So far as the content of communion talks and prayers is concerned, such a booklet as that written by Dr. B. A. Abbott and entitled *At the Master's Table*, will be welcomed by every office bearer who takes his appointment seriously. The local church simply has to do the best it can, but it should never grow careless or complacent with regard to the observance of the Lord's Supper. It should be willing to experiment, revise and improve its method of observance until the memorial becomes the center of the congregation's desire.



SHOULD the loaf and the cup be partaken of simultaneously by the congregation, or taken by each member immediately as distributed? It all depends. There are reverent observances where either method is followed, and unimpressive observance likewise.

In the synchronous partaking of the emblems however one has a sense of corporate worship. It is also good manners to wait until everybody has been served, and then all partake together. To be sure the simultaneous plan may seem, to those who are unused to it, to be formal; but contrariwise, to those who are accustomed to the partaking together, the other method seems crude and disorderly.

It is the little details that count in the impressive observance of the Lord's Supper. No trifle is so unimportant as to be overlooked. The assembling of the office bearers, the manner of their coming to the front, serving the congregation, reassembling at the close—nothing must be left to chance. Delicate as the matter is, the wearing apparel of those who serve at the Lord's Table, and those who distribute the emblems, needs to be considered. It is not practical in most instances to require that office bearers wear a uniform type of clothing, say morning or cutaway coats. Such a requirement might work a hardship upon someone; and few of our churches would wish to go as far as the Christian Scientists who require their ushers to wear morning clothes, patent leather shoes, gray gloves, and a flower in the lapel of their coats. But it is not too much to ask that those who serve in the celebra-

(Continued on page 22.)



# Warning!

By STEPHEN J. COREY\*

A MAJOR catastrophe confronts our missionary work. Its seriousness cannot be overestimated.

Let us face the facts. Fifty-two missionaries have been withdrawn from the foreign fields and parallel cuts made at home. Serious as this is, it is insignificant in comparison with what is bound to take place if the present decline in giving is allowed to increase indefinitely.

Three tremendous facts clamor for attention. The first is the radical readjustment of last July after the losses for the missionary year were measured. This reduction was a drastic and far-reaching cut of \$308,000, to take effect during the missionary year from July last to July, 1933. This cut, besides the limitation of staff everywhere, brought the reductions all told to a month's deferred payment and 12½ per cent reduction for the missionaries and native workers abroad, and a month's deferred payment in addition to a 25 per cent reduction in salary for the officers and most of the workers in the homelands. Aside from these restrictions the missionaries had been withdrawn from Tibet and Jamaica, and largely from the Philippines and Japan. The number was greatly depleted in other fields. Similar sacrifices have occurred in the home fields. It seemed that this was as far as we could go without a great disaster. It was hoped that after this the gifts would hold and the income be stabilized.

A SECOND arresting fact was the emergency of December 31, 1932. It was created by the fact that during the first half of the present missionary year the receipts continued to decline until the loss for that period totaled \$78,000. This created a desperate situation. We had pledged ourselves not to borrow more heavily at the banks than the year before. There was only one recourse open. The world-wide family of the United Society was notified that the United Society could not pay them two months' salary. This extreme measure was put into effect January 1 and the non-payment will be distributed across the six months beginning at that time. This amounts to a one-third reduction in salaries and payments for the six months' period. It is entirely in addition to all the former adjustments. The only exception is a slight diminishing of the cut for the clerical staff at the office where the salaries are very small. For the officers of the society and many others the total reduction is now a fraction less than 50 per cent.

IN THE third place this drastic handicap has placed many of the workers where it is very difficult for them to live. Especially is this true of the native workers and the foreign and home missionaries. The staff has taken the initiative in every case in applying the reductions to itself. Entirely aside from the regular reductions in salary the workers under the society have now assumed in deferred and non-payments nearly \$200,000 in order to stabilize the loss from the churches and keep the work going. A continued reduction in gifts will place the hundreds of workers scattered throughout the world in an impossible position. They have been willing to share in the general suffering and have taken the loss in giving courageously, but they cannot continue to do this longer without intense suffering. They are at the front, most of them thousands of miles away—we must protect them and the sacred cause they represent. Any further decrease in offerings from churches, missionary societies, Sunday schools and other units, strikes at the heart of the many workers who are courageously fighting with their backs against the wall, in the cause for which we are all responsible.

## *Some Things to be Remembered—*

The necessary readjustments have been frankly faced and courageously put into effect. Including the immediate readjustments, the budgets of the United Society have been cut more than \$700,000 in two years. This is a reduction of more than 40 per cent. Our foreign missionary work in the number of missionaries on the field and the amount expended in the work from America is now back to where it was in 1912. The home work has suffered in a similar way.

You cannot cut the expenses of a missionary society as quickly as you can that of a business or even of a church. Missionaries are thousands of miles away. To close their work and bring them home means more expense for travel. In addition we are under the Christian necessity of protecting them after they get home until they find work. Hundreds of thousands of dollars have been invested in valuable properties in mission lands and at home. The steps taken must be such as will protect these sacred and important trusts in the best possible way. To make immediate savings on reduction of budgets in the middle of a year is impossible from the very scope and nature of the work. This

\*President of the United Christian Missionary Society.



is the reason why in an immediate emergency like the present, the workers have had to suffer in non-payment of their salaries.

IT SHOULD likewise be remembered that the first steps in reduction have always been taken in connection with the office and overhead charges. For illustration, twenty-one girls have gone from the office staff in the last six months. The clerical staff is now one-half what it was five years ago. The field staff of the society is all but entirely gone and the secretaries greatly depleted in number. Every person is assuming the work of two, which is a dangerous procedure from the standpoint of health and leadership. The cultivation of the churches and the administration of the work is being carried on with a greatly diminished staff.

The United Society is solvent as a corporation, but the work for which it exists is in grave danger. The securities of the society are first-class and its interest on annuities and borrowings have always been promptly paid. None of its properties have been encumbered. It is not the solvency of the organization which is endangered, but the support and protection of the work and workers throughout the world. The debt will be carried until it can be paid. But, in the present crisis over two thousand personalities at the front are involved, and the future of the work which they carry on in all the fields is at stake. The society is helpless to meet these extreme necessities without the offerings which the people make.

IT IS not alone the missionary work of the Disciples which is suffering. The cause under the direction of the United Society has suffered no more than that of other communions. The Methodist Foreign Board is the largest in our northern states. Their missionary staff has been reduced by seven hundred in the last six years, and is back to where it was in 1908. The Southern Baptists are the largest in the South and with a smaller annual income than ours, their foreign board has a debt of \$1,110,000. The home missionary work of these communions has suffered even more. We are faced, not simply with a brotherhood crisis, but with a national and world condition which is unprecedented.

Our missionary crisis and the future of the cause is centered in the United Society. It is here we must meet the issue. It is not as though we had five or six national missionary organizations, each struggling under the burden of these unprecedented days and in some measure competing with each other. Our work is almost entirely administered through the United Christian Missionary Society and on the support of this great work we can concentrate our efforts and pool our interests without confusion. We have tried to set

forth clearly the extreme danger in order that we may gird ourselves for the issue and courageously and successfully meet it.

In the crisis of need at our very door in America, let us not forget the crisis which faces our missionary cause around the world. That greatly weakened and sorely pressed line must have relief. We dare not push it to the point of prostration and defeat. In the present extremity the diminishing of offerings to the average amount of even \$10 each from churches, missionary societies and Sunday schools, would be a crushing blow, ruinous in its effect.

There is a sure way to relieve the distress and secure victory. Three great missionary days lie just ahead of us. They are Foreign Missions Day, the first Sunday in March, Easter Sunday for Home Missions and Children's Day, the first Sunday in June. At these seasons we must make Christ's cause around the world the first charge in our sacrifices. Unusual days make unusual effort imperative. The offerings must be maintained. In this hour the cause we love will need the highest dedication of our pastors, our women's groups and every true missionary spirit.

## Abiding Values

IT MAY well be noted that missions have repeatedly become a lost cause in a sense, to thinking people. but only in some particular form, phase or method employed, never in their fundamental essence, or underlying philosophy. . . .

"When we try to find the common factor in these various lost causes we discover the one permanent and fundamental reason for the existence of missions. There has always been a deep and earnest desire to pass on to others the best that the missionary and his supporters have received in the spiritual realm, and it always had its physical implications, because Christ, their inspirer, had himself such thorough common sense and concerned himself with physical as well as spiritual welfare. In each case the best method was used that the missionary could think of within his limitations of knowledge and belief. Further an essential element in all these lost causes was the world outlook that drove the preachers of the gospel to the ends of the earth. In brief the fundamental basis of missions is the *urge or desire to offer the best one has, in the best way he knows, to all who need it, the wide world over for their voluntary acceptance.* . . .

"Man's conception of what is the best he has to give to others is constantly growing. As it grows, the older concepts are discarded but the desire to give his best remains, or ought to remain, in either the ethical or the altruistic-minded."—George D. Wilder, "Modern Motive for Missions," *Chinese Recorder*.





## Book Chat



WELL, you know we are a young brotherhood." Often we have heard this statement from convention platform or read it on printed page. Sometimes it is an expression of pride, a reminder of our rapid growth and considerable achievements. Sometimes it is an apology for some crudity of controversy or bitterness of debate. But is it true? Are we a young communion? I rather doubt it.

One thing that makes me doubt it is the big frame hanging in my study containing the pictures of the men who have occupied the pulpit of this Missouri church for more than a hundred years. When I study the vigorous faces of those pioneer predecessors of mine, one of whom organized two colleges and another of whom was the first president of the University of Missouri, I feel like our brotherhood is tolerably old.

This feeling of maturity is heightened by reading Dr. A. W. Fortune's ample history of our Kentucky movement called *The Disciples in Kentucky*. Here these same men began their ministries and followed the Daniel Boone trail into central Missouri. The same names are found in the chronicles of the two states, Barton W. Stone, Elder John Smith, Thomas M. Allen, James Shannon, etc. In fact these pioneer preachers were splitting off from the Presbyterians and Baptists and organizing churches within fifteen years after Daniel Boone had marked the "Boonslick Trail" westward from Kentucky to Missouri. So we are not so young. The Disciples in these two states are well seasoned, as old as country ham and beaten biscuits.

Dr. Fortune has done good work on this history. It is copious, well documented, and thorough in its treatment. He accurately traces the two movements, the Christians under Barton W. Stone and the Disciples under Alexander Campbell. There is a clear-cut picture of Stone, the teacher and evangelistic leader of the Cane Ridge revival, driven out of the Presbyterian church and gathering the Christians into a self-conscious community of churches. And then a few years later Alexander Campbell, scholar, philosopher and debater, leader of the Baptists, gradually finding himself without the pale of that denomination; and the discovery by these two leaders that they occupied virtually the same position, and the union of the two in the great meeting in 1832. What a climax! No wonder the Kentucky brethren have had a centennial celebration. That Dr. Fortune feels a little aggrieved at Campbell for his dominance of the union is evident. Doubtless it would have been better if Stone with his more tolerant spirit had possessed the greater mind

and stronger will. Our subsequent history would have been more peaceful and our sense of stewardship more profound.

*Blundering Into Paradise* is the title of a new book of sermons by Edgar DeWitt Jones and published by Harpers for February delivery. This is good news indeed, for it has been several years since Dr. Jones has printed a book of sermons. We recall the days when he had a new book on the stands every year and reviewers were comparing him with the late Dr. Jowett. In the interval he has done a vast amount of writing, traveling and speaking, has carried the heavy load of a metropolitan pastorate, and has led in the building of a beautiful Gothic church on Woodward Avenue in Detroit—that street of many magnificent churches and eloquent preachers. Now that the church is built and the hands of the pastoral clock move once more in regular rhythm we have this excellent product of a gifted preacher.

This book of sermons serves to buttress the theme that the Disciples are maturing. Imagine one of our preachers thirty years ago publishing such sermons as these. Our older sermons were not less able, perchance, but they were different. They were controversial and argumentative. The sermons in this book are urbane, literary, and elevated in tone. The insights are personal and spiritual rather than doctrinal and dialectic. They are not the sermons of the pioneer evangelist of the camp meeting but they are the sermons of the experienced and cultured pastor who works in the environs of a Gothic church.

If we needed added proof of the maturity of the Disciples let it be in the contribution our scholars are making to the culture of the church universal. For example there is Dr. Herbert L. Willett's new book, *The Jews Through the Centuries*, published by Willett, Clark and Company. Helpful books do either one of two things to the brain, they give either incisiveness or spaciousness. One reads some books for insight and penetration and others to widen horizons and enlarge the reach of the mind. Now Dr. Willett's books are of the latter order. He adds spaciousness to thought. He never wrote a small book or preached a small sermon. It seems to be impossible for him to be trivial. He deals in time and space, in centuries and millennia. This book—true to his type—bulks large in subject matter and scholarly thought. There is no subject about which it is more difficult to write without bias than the Jew, but here it is well done.

—C. E. LEMMON, *Columbia, Mo.*





# Magnificent Shadow of Forty Years

By ALEXANDER PAUL\*

**F**ORTY years in China—all of these Miss Emma Lyon has spent in one city and in one specific piece of work. Search your missionary annals and see how seldom you can duplicate that record. It is not the length of service alone that causes rejoicing, but an outstanding Christian school which has won the admiration of orientals and occidentals alike. A great institution is but the lengthened shadow of a great life, and Christian Girls' School of Nanking has stamped Emma Lyon as one of the real pioneers of education for girls in China.

Starting as a young woman thirty-seven years ago, with five Chinese girls, meeting in a little room, Miss Lyon may have had her day dreams; but the wildest dream could not have matched the actual growth of a school which today is classified as one of the best in East Central China. Not magic, but steady plodding and a high ideal have been the secret of success. Four decades ago schools for girls in China were few and poorly equipped. Even today they are meager and entirely inadequate.

As Miss Lyon looks back over forty years of work in China, she must be thrilled in viewing a monument not of marble, but an institution which has done and continues to do so much for the uplift of the people of China. Thirty-seven years ago she had five pupils. Today her school has more than five hundred. Thirty-seven years ago she had no building, no grounds, no equipment, no faculty. Today Nanking Girls' School has several splendid, modern buildings, good equipment, spacious grounds and a well-trained faculty. The principal of the school is a modernly educated Chinese man who is following in the footsteps of Miss Lyon in keeping the school up to the high standards which have been maintained through the years.



Tung Teh Fu, principal of Christian Girls' School and Miss Emma Lyon

No phase of the mission program is as difficult as that of conducting a school for girls. This was especially true in the early days. Superstition and fear, the lowly place occupied by women, and the universal custom of foot-binding, all reacted against girls getting an opportunity for an education. The growth of the school was one of struggle and at times almost of despair. The Boxer uprising in 1900 forced the withdrawal of the missionaries, and the school had a checkered career for a time. In 1911, the overthrow of the Manchu government cast a shadow over the school, and again in 1927 the anti-Christian, anti-foreign movement, when all foreigners were driven out of Nanking, imperiled the future of the school.

That the school has weathered these and other storms is an evidence of the solid foundation upon which it has been built.

Hundreds have graduated from this institution. Scores are holding important positions, and many others are mothers of the new generation in China. What a deep satisfaction it must have been to Miss Lyon a few weeks ago when a number of the graduates, with their own children, gathered at the school to celebrate the fortieth anniversary of their beloved teacher's arrival in China. That is a more lasting monument than marble or stone. That monument in terms of life will last through the generations to come. Can Emma Lyon, that sensitive, retiring person, realize the lasting contribution she has made to China through her influence upon the womanhood of three generations?

In addition to the arduous tasks of the school, Miss Lyon willingly bore her share of the administrative responsibility of the mission. She served on various committees, responded to the outside calls, and did

\*Secretary, Foreign Department, U. C. M. S.

(Continued on page 47.)





Students and some faculty members of Colegio Internacional. Many students have become officers in the Paraguayan army



The faculty of Colegio Internacional, with Dr. Justo Preto, Minister of Education, and Dr. S. Guy Inman

## Nation-Building in Paraguay

By SAMUEL GUY INMAN\*

AS FINE a piece of missionary and educational work as one can find anywhere in any part of the world is being conducted by the Disciples of Christ in Asunción, Paraguay. What Robert College is to Turkey, Colegio Internacional is to Paraguay. Indeed, the latter institution still more largely dominates the life of the city where it functions. Colegio Internacional has on its faculty the Director General of Education of the Republic, the Inspector General of Schools, the Director of the National College, two former directors of the National College, as well as several other of the best educators connected with Paraguayan education. The director of the Institution, Dr. A. E. Elliott, has a Doctorate in education from Columbia University. Six other well-prepared North Americans are on the staff.

When the Uni-

\*Executive Secretary, Committee on Cooperation in Latin America, who has but recently returned from an extended journey to that continent.

versity of Paraguay desires to invite a visitor to lecture before it, as it recently did with Dr. Stephen P. Duggan of the International Institute of Education and the writer of these lines, the lecture is held in the fine, spacious auditorium of Colegio Internacional. When the Paraguayan government wished to have a National Institute for its teachers, it requested that it be held in Colegio Internacional. The President of the Republic and the leading educators mingled freely with the faculty of the college in discussing detailed educational problems. Special emphasis was given to the moral and spiritual side of

education. These are examples of the way in which this missionary institution promotes the highest and best values in the life of Paraguay.

Last year, under the auspices of the Secretary of the American Legation, Thomas S. Horn, free concerts of classical music were offered the Asunción public.



Air view of Colegio Internacional, Paraguay



These concerts might have been given at a downtown theater, but Mr. Horn, for some reason known to himself, selected the Allen-Stone Auditorium of Colegio Internacional. This fact takes on more meaning when it is known that Mr. Horn is a Roman Catholic. The German Chorus also gives its free concerts here.

Asunción not only has a fine String Quartette but can also boast of an excellent Symphonic Orchestra. Until this year Director Gimenez held his concerts in the National Theater. This year, even though having been told that some would not attend them because the school was evangelical, he asked for the use of the Allen-Stone Auditorium, for which he pays a reasonable sum and allows the students and professors of the school to attend at half price. Sr. Gimenez says that "for musical events there is no other building in Asunción that compares to it."

Each year the local officers of the Salvation Army receive a visit from their South American Commanding Officer. This year, as has been their custom for several years past, they have asked for the use of the Allen-Stone Auditorium for their Public Meeting. This is given free of charge.

To walk down the streets of Asunción with the Director of the College is a liberal education in Paraguayan life. Doctor Elliott knows everyone and everyone knows him. Here is a group of three on the corner. "Let's meet them," he says. They are an ex-president of Paraguay, a senator and a minister of the Cabinet. Here is the editor of a morning paper talking with a merchant whose son has graduated from Colegio Internacional and is now studying in Drake University. Here is a farmer from up the river who has two boys in the college. And so it goes! Don't walk down the streets of Asunción with Elliott if you are in a hurry to make an appointment! In fact appointments seem unnecessary in this delightful homelike little city of one hundred thousand—at least if you are with a member of the faculty of Colegio Internacional! I hadn't been in the city three hours before I had been presented to the mayor of the city, the Minister of Education and the President of the Republic without any appointment. These and many other doors swung open when the Señor Director presented me.

Later on I had opportunity to speak privately with

many of these men and ask their opinion of the college. "I have no suggestion to make about the improvement of Colegio Internacional. We regard it as an important part of our national life. Our educators are cooperating. Mr. Elliott is recognized as an important citizen of the community. It is un-

fortunate that there is opposition to the school from some of the more narrow-minded priests. But this must not deter us. No, I have no suggestions; just keep on helping us as at present." Thus also the Minister of Education, the Director General of Education and many others. The American Minister, Post Wheeler, with his charming Tennessee wife, who have seen service in 'most



Allen-Stone building, now being used as a temporary war hospital

every capital of Europe and Asia, are enthusiastic friends, and Mrs. Wheeler is devoting much time to beautifying the campus. An English visitor to the school recently said that he regarded it as the best private school in South America. The guests' album is being filled with fine tributes to this work from a surprising number of people from all parts of the world who make their way to this far-away city in the heart of South America.

Among others, I noted Miss Ann Guthrie, General Secretary for South America of the Y. W. C. A.; Dr. Fred L. Soper, Director of the work of the Rockefeller Foundation in South America; Dr. Donald S. Wees, representing the Harvard Museum of Comparative Zoology; Mercedes Pinto de Pojo, a Spanish lecturer; Dr. Alvaro Saralegui, Uruguayan Minister to Paraguay; Mr. Tippet of the International Products Corporation of New York; two Adventist missionaries from Argentina; and Edward G. de Pury, a special representative of the United Press. Some notes from the visitors may be of interest. Dr. Soper wrote, "The growth and continued development of Colegio Internacional has been a source of much satisfaction to me ever since I first came to know it and its splendid staff in 1923. 'May you live forever and may your tribe increase.'"

Minister Saralegui records, "The best proof of my high esteem for Colegio Internacional is in the fact that I have my four children enrolled in it." Edward G. de Pury says, "Your work is a fine tribute to the Anglo-Saxon spirit and you are doing much to build up the future leaders in all the professions in Paraguay."

(To be concluded next month.)



# Highlanders of the Philippines

By E. K. HIGDON\*

•

FIVE hundred kilometers north of Manila, Lubuagan, capital of Kalinga, occupies a shelf on the side of the mountain a thousand meters above the sea. The waters of the Chico River, troubled and impatient in the rainy season, rushing swiftly along, here a hundred, there a thousand feet below you, act as your guide to this town of seven thousand people.

## Grandeur

Kiangan, capital of Ifugao, lies southeast of Lubuagan some one hundred and forty kilometers. No rushing stream beckons you to follow its course and reach your beautiful destination; but a winding road, clinging desperately to the mountains, squirms in and out and unrolls before your eyes such a panorama of distant peaks and purple ranges, of nearby fields and mountain-climbing terraces as no other part of the world affords.

The grandeur of the scenery lays hold upon your mood as you lift up your eyes to the hills and sense their healing power. Closer inspection of those mountains convinces you that if need constitutes opportunity, the sub-provinces of Kalinga and Ifugao have that word written over every doorway.

## People Realize Need

The people realize many of their needs. Here is a group of *barrio* men and women, seated on stones, on bamboo ladders serving as doorsteps, on the mortars where they pound out the rice. All are chewing pellets of betelnut while the naked children play on the bare ground. Ask them what their *barrios* most need. You will get your answers without hesitation.

"We need crowbars to break stones when we mend terrace walls to our rice fields; shovels; spading forks; iron pipes to take the place of the hollowed-out trees that carry irrigation water to our fields and rot out in a year; pickaxes; a wider variety of vegetables and fruit trees; and relief from taxation."

Unless you know a good deal about terrace farming, unless your imagination has caught the significance of



A famous Philippine mountain road

those giant stairsteps upon the mountainsides, some five feet, others twenty-five feet high, rising tier upon tier to an altitude of a thousand meters, you may be amazed at these replies.

"Don't you have crowbars?" you ask. "There is only one in this community," they reply. "It passes around from farmer to farmer. It cost three dollars." Here opportunity evidently awaits the coming of a blacksmith. The provincial auditor condemns Bureau of Public Works tools no longer in their prime, and destroys or buries them. You look at the list in the office of the provincial foreman: 97 spades, 8 crowbars, 12 wheelbarrows, and other implements these farmers need. More opportunity! Mission schools plan to salvage those tools, repair them and sell them to these farmers at a price they can afford.

## A Matter of Tax

"How much tax do you pay?" you ask a farmer, sitting on a bench, holding a year-old child. He thinks deeply a moment, doing sums in his head. "I pay a peso-and-a-half property tax on my five terraces," he says. (A peso is a half-dollar.) "My road tax is a peso; my cedula tax, two pesos; and I give seven

\*Executive Secretary, National Christian Council of the Philippines, formerly with the U. C. M. S.

days' free labor on public works each year." Four-and-a-half pesos in cash and seven pesos in work—a good deal for a man who cannot afford a crowbar.

### Infant Mortality

You inquire about the rate of infant mortality and find out that of the seven babies born in this neighborhood during the last three years only three are now alive. The other four died before their first birthdays. In another part of the village, you learn later that in 1931 three babies were born and all died within the year. The next day's investigations do not improve the record much; four children in three years to fifteen families and two died. Here opportunity again knocks. Doctors and nurses in danger of unemployment in the lowlands can work a twenty-four-hour day in these mountains and still walk constantly in the valley of the shadow of death.

"What other needs have you?" you ask. "We need more food," they reply. "Our children are not well nourished. The school is so far away that they cannot attend. We ought to have a *barrio* (village) school nearby. We need medicine for the sick. See that baby. It is covered with skin disease." They know their needs, all right.

### Literacy

Practically none of the older people can read. You explain the Laubach method of teaching illiterates and they show immediate interest. They want to learn. Houses are small—ten to fifteen feet square—low-roofed, dark, unattractive. Tuberculosis germs can flourish and grow fat in lungs that breathe that air. The people need encouragement to erect larger, lighter, more attractive homes.

Name all the possible needs you can imagine: economic, moral, religious, educational, health, recreation. You will find them all here. The province of Kalinga with a population of 21,650 has only 1,000 Christians within its boundaries. Last year 474 births and 551 deaths were reported. Throughout these mountain regions practically all children go stark naked until they reach school age or older. The majority of the men wear only g-strings and the women, only skirts

—strips of cloth from a yard to two yards long and from a half-yard to a yard wide. They need clothing. They want it.

### Strategic Positions

At the center of each of these lands of opportunity Christianity occupies strategic positions. Two mission high schools, one in Lubuagan, the other in Kian-gan, radiate their good influence and meet definite needs. These academies enroll about eighty students each. Mountaineers and lowlanders study, live and play together. They receive a good high school education, learn how to use tools, profit by Christian nurture and engage in community service.

For example, two or three years ago, an entire class made weekly visits to a *barrio* to help the people keep it clean. They assisted mothers in the care of their children; they swept the houses and cleaned the yards; they gave talks on health and sanitation. The schools also furnish opportunity for and encourage community play and recreation. Faculty and pupils invite the public to social gatherings, volley ball, baseball and indoor baseball games. They "challenge" *barrio*

teachers, elementary school children, and constabulary soldiers to match games. They join in such civic affairs as the town feasts, garden days, field meets and other community celebrations.

At the Kalinga Academy students and faculty are studying the possibility of developing coffee culture. They want to set up the machinery for preparing the beans for the market and thus serve the farmers of the province. Both schools have recently undertaken to conduct a series of farmers' institutes where the people will be instructed in better agricultural methods, health and sanitation, and the Christian religion. Both academies have arranged with the National Christian Council for the services of Dr. F. C. Laubach in launching among the Kalingas and Ifugaos the kind of literacy work that has taught 42,000 Moros how to read in the last thirty months. These high schools are strong evangelizing agencies. When young people see the Christian principles harnessed to all the major problems, of the community, they get on the job.



Highland daughters



# Pension Fund Completes Second Year

By W. R. WARREN\*

THE completion, December 31, 1932, of the second year of the Pension Plan's operation shows a clearer recognition than ever before of the necessity of pensions for ministers and missionaries, not as a favor but as a part of the scriptural provision for their living as Christ's messengers.

There are four principal sources of income to the Pension Fund through which our people have shown their recognition of its vital necessity. The returns were necessarily less than in 1931, but the difference is more than accounted for by the reduction in promotional expense and in ministerial salaries on which dues are based.

## 1. *Payments on Pledges to the \$8,000,000 Fund.*

These are being kept up marvelously, not because the pledgers find it easy to pay but because: (a) they are men and women of their word; (b) they know that every dollar of this fund is a minimum necessity of life to some aged minister, missionary or widow, all of whose strength has been freely given in our behalf. This is the chief dependence of the 380 who are on the Ministerial Relief roll, and of the 126 aged of the Pension roll. These aged and worn men and women are not merely unemployed, they are past employment. They are only waiting for their Master's final call.

## 2. *Pension Plan Dues From Ministers and Churches.*

Both the 2½ per cent and the 8 per cent are as necessary as postage stamps on our letters. Every time a minister dies in service, is totally disabled or is compelled by age to give up his work, all see the vital necessity of these provisions.

To February 1, 1933, there had been 37 deaths among ministers. They realized that they and their wives together could get along better on 97½ per cent of what they received from the churches than she could on nothing at all after his death. If the salary was small the 2½ per cent was correspondingly small. It may be that some minister's wife has objected to his paying the 2½ per cent dues, but we have never heard of such a case. We know no preacher's widow has regretted that it had been paid.

The disability pensions, and twenty have been begun up to February 1, are even more tragically necessary than the widow's pensions, if we may speak of degrees in the absolute. When the minister becomes helpless, his wife has the responsibility of his care as

well as her own support and that of their minor children.

Month by month, while the minister and his family are protected against his disability and death, he is also building up an age pension for himself and his wife. This is the most generally expected end of ministerial service and this provision removes the element of chance from the Pension Plan. Pension dues are an investment—not a lottery. There is no question of *whether* benefits will be paid. The only uncertainty is as to *which* benefits will be paid. Nor is there any uncertainty as to *whether* the benefits will be needed, but only as to *which* benefits will be needed.

## 3. *New Contributions.*

If all the churches had made the canvass for their goals in the \$8,000,000 Fund, and had done as well as those that did, the situation would have been fully met on the scale proposed. Now those that did not make the canvass recognize the necessity of doing something, not only to meet the need but also to "tote fair" with the churches that raised their goals. Pending the canvass many are raising annually 6 per cent of their goals. This action testifies their conviction as to the necessity of the Pension provision.

## 4. *Interest on Invested Funds.*

As the reserves are built up to pay future benefits, interest is a constantly increasing source of income, and the Trustees recognize with the keenest conviction their obligation both to keep the principal safe and to secure the largest return consistent with safety and certainty. More than half of all benefits will eventually be paid from interest earnings and the investment must be so managed that this expectation cannot fail to be realized.

Finally, as certainly as neither Christ himself nor his original messengers could give time or thought to building up earthly estates, we have come to an hour of crisis in the world's life when the champions of righteousness, truth and good will must abandon themselves wholly to their mission. Christ, not the police, must end crime; Christ, not armies and navies, must end war; Christ, not legislatures or congresses or parliaments, must lead our civilization out of its hopeless confusion, its insane greed and its tragic destitution. To accomplish these high ends His Messengers must be free. Whatever else is needful—this is necessary.

\*Executive vice-president, Pension Fund. Former editor of WORLD CALL.

## Resetting the Lord's Table

(Continued from page 12.)

tion of the Lord's Supper should wear, wherever possible, dark suits, white shirts, scarves or neckties of a subdued shade, and black shoes.

SOME will smile at such suggestions, but there is a scriptural warrant for observing the amenities on notable occasions, if one is desired. In Genesis it is written that when Pharaoh sent and called Joseph and they brought him out of the dungeon, Joseph "shaved himself and changed his raiment and came in unto Pharaoh." The dignity and privilege of serving as an office bearer in the church, participating in the observance of the Lord's Supper, requires proprieties spiritually comparable with the functions and affairs of state. Yet to bring about a becoming conformity demands tact, patience and unending kindness. No feelings should be hurt, no single soul offended. If the minister have a competent worship committee all such matters can be worked out in that group and full responsibility assumed.

OUR churches need to make a much larger use of the communion of the Lord's Supper than they have hitherto done. Provision might be made for special periods for the observance, other than morning worship. The occasional observance at night is impressive and has much to commend it. The Memorial was instituted at night time. In city churches an early morning communion is sometimes desirable. At least three times a year, our churches should make the period of morning worship solely a communion service with a brief meditation by the pastor, instead of the usual sermon, glorious singing, inspiring prayers.

It has been our custom to distribute the emblems to the people as they sit in their pews. The custom has much to commend it although now and then I think it would be profitable to hold a Sunday morning communion service with the people coming to the front to receive the bread and the cup from the hands of the minister and the elders, either kneeling as is the fashion of our Episcopal and Methodist brethren, or receiving them standing before the Table. I have held a special communion service on Sunday evenings after the regular worship and my brief experiment of this sort leads me to believe more than ever that there are achievements in the observance of the Lord's Supper far beyond our present use of the ordinance.

THE possibilities of the communion of the Lord's Supper as an experience of spiritual vision, are opulent and unending; but they are also exacting. It is not enough merely to set the table of the Lord, and distribute the eloquent symbols of his body and blood; it must perforce be reset from time to time in prayer, in song and orderly conduct. Given then, the proper concern for an impressive observance of the memorial supper, together with the constant endeavor to enrich and dignify the administration of the ordinance, and a mountain-top experience is assured. Old things pass away, lo, all things become new, while amidst a reverent hush a multitude sing with the spirit and understanding, the glorious words:

"Here, O my Lord, I see Thee face to face;  
Here would I touch and handle things unseen;  
Here grasp with firmer hand the eternal grace,  
And all my weariness upon Thee lean."

## EVANGELISM

(Continued from page 6.)

their needs. But missionaries have only known how to work along the lines of their experience and training at home.

The primary accomplishment of the years has been the planting in the minds of the millions in mission lands the idea of a perfect man who claimed to know God and who lived as though he were God. In their minds has been planted also the dream of a perfect social order. It is common to hear them refer to some unjust action by saying, "That is not Christian." They know what Jesus was like. One evening I was sitting with a group of college men about an old dormitory fire-box while they talked about Tagore, the famous Indian scholar and poet, who had been lecturing in Tokyo. These young men were enthusiastic about him. Presently one of them said, "He is just like Jesus." Instantly two others replied, "Yes, he is just like Jesus." These young men were not Christians

and seldom went to church, but when they wanted to pay the highest possible tribute to nobility of character and countenance they said, "He is just like Jesus."

It is encouraging to see that social reformation takes place in communities where the most zealous missionary work has been carried on. It is with a sense of joy that one remembers that Akita Prefecture in Northern Japan was among the first to outlaw licensed prostitution, one of Japan's most strongly entrenched curses, and that it was in this very prefecture where the Foreign Christian Missionary Society baptized its first convert and erected its first missionary tomb. It was through this district that Captain Garst walked in straw sandals over rice fields and mountains while preaching the gospel of a pure life. And this is also the prefecture to which Mr. and Mrs. C. F. McCall have contributed twenty-five years and two fine boys, and all this time he has distributed Bibles and tracts, held conversations in trains, homes and hotels, and has pressed on with passionate preaching and persistence in prayer.



# Listening In On the World

By JAMES A. CRAIN\*

THIS modern industrial order develops some surprising relationships. Through the legerdmain of loans, default and foreclosure, men frequently find themselves possessed of property they never dreamed of owning. Through a chain of unforeseen circumstances John D. Rockefeller, Jr., finds himself a movie magnate—probably very much to his regret. The story as told in the *Forum* and reviewed editorially in *Christian Century* is reminiscent of the Jewish clothing merchant whose banker had just refused to renew his past due note. "Vas you efer in de clothing bizness?" asked the merchant. "No," said the banker. "Vell, you will be pretty soon," said the Jew.

With a score or more of theaters dark for lack of patronage, Mr. Rockefeller went ahead with his Radio City with its huge music hall and movie palace. Within a week after the formal opening Mr. Rockefeller found his rentals being paid in the stocks of the moving picture company which shortly thereafter went into the hands of a receiver. Through the Chase National Bank of New York, a Rockefeller institution, a loan of one hundred million or more brings the Fox films close to the Rockefeller doorstep. If the Fox-Warner merger goes through he will have three of the "Big Five" production companies on his hands, RKO through his Radio City enterprise, Fox through loans and Warner through merger.

As unprofitable as these ventures may be for Mr. Rockefeller, let us hope that it means the end of the paganizing of the industry. Early in the development of the motion picture a group of men without either ideals or morals discovered that millions of individuals have a morbid curiosity about sex. They set themselves to the task of exploiting this rich vein of profits. The result is an industry dominated by pagan ideals and barnyard morals. Scene after scene is today exhibited before audiences composed of children, young men and young women, which would have been considered too raw for the old-time variety theater. Through ownership of chains of theaters by producing companies and "block booking" which compels the independent exhibitor to take the bad films along with the good, aided by "codes of morals" regularly put out by the smug Presbyterian elder, Will H. Hays at \$150,000 per annum and the pious Carl Milliken, this flood of sex and liquor propaganda has gone to the point where the decent section of the community has rebelled and prefers to stay at home rather than go to the movies to be entertained by gutter filth.

Mr. Rockefeller is looked upon as a man of character and integrity. While many people believe that his pronouncement against the Eighteenth Amendment was dictated by self-interest, no one will believe that he is willing to enrich himself by exploiting muck and filth under the disguise of movie art. Let us hope that Mr. Rockefeller's domination of the motion picture world will result in a let-up in the extreme realism that now colors everything related to sex as it is portrayed on the screen and that occasionally we shall be able to see a picture in which hospitality does not center around the decanter.

There has just reached my desk a communication from H. E. Eberhardt, superintendent of the great Wheeler City Rescue Mission in Indianapolis. I pass this on as an interesting and valuable comment on the effects of prohibition. Mr. Eberhardt writes that during 1932 the mission registered 17,830 different individuals, who were given a total of 85,995 free meals and 43,500 lodgings. "Because of the fact," he writes, "that most of these men were away from home (if they had any homes), and had no family ties or moral obligations to hold them steady and had tramped from city to city discouraged with their fruitless efforts, they were undoubtedly more subject to the temptation to drink than any average group of men. However, in discussing this in our office, we agreed, as we did last year when 11,545 men were registered, that there were not more than a dozen of the entire group of men for the year who showed any signs of intoxication. This seems to be pretty generally the experience of other missions. In the days of the saloons our audience was made up principally of intoxicated men and that was by far the largest part of the work of any rescue mission."

The same conditions seem to prevail in family relief work, says Mr. Eberhardt. In 1932 the Mission gave assistance to 1,297 families, in most cases of the poorest type, in which the ratio of drunks to sober was the highest of any group in the days of the saloon. "Since the saloon, the number of these families where drink was the problem has been practically negligible and there have been few, if any, cases where the need of food and clothing has been the result of drink." Whatever evils may be charged against prohibition in other fields, it is certain that under its régime that portion of our population once most besotted by liquor is now almost wholly freed from its domination. Drinking now is largely done by the cocktail crowd. The poor have been emancipated. Let us keep them free.

\*Secretary, Board of Temperance and Social Welfare.

# Celebrating Fifty Years 1882-

Jubilee Convention Picture, -  
Jubbulpore, India

First row, Junior missionaries; Second row, left to right: Mrs. W. G. Menzies, M. J. Shah, Dr. Ada McNeill Gordon, Mattie Burgess, Josephina Franklin, Stella Franklin, Mary Thompson, Mary Clarke, Mrs. Kenneth L. Potee, Mrs. H. M. Reynolds, Mrs. Fay Livengood, Mrs. Church Smiley. Third row: Kenneth L. Potee, W. G. Menzies, W. E. Gordon, Mrs. E. C. Davis, Emma J. Ennis, Mrs. Ray E. Rice, Mr. Rice, Mrs. H. C. Saum, Mr. Saum, Mrs. D. A. McGavran, Mrs. H. P. Gamboe, Mr. Gamboe, F. E. Livengood, Church Smiley. Fourth row: H. M. Reynolds, Zonetta Vance, Jennie Fleming, Mrs. Brown, Caroline Pope, Mrs. George Springer, Dr. Mary M. C. Longdon, Lucille Ford, Vida Elliott, Ann Mullin, Miss May Frick (Cedar Rapids, Iowa), D. A. McGavran. Fifth row: Mr. Brown, Mrs. C. E. Benlehr, Neva Nicholson, Anna Cowdrey, Ethel Shreve, Dr. Jenny Crozier, Dr. Elizabeth Lutz, Anna Bender, Myrtle Furman, Dr. Hope Nicholson, Mrs. J. E. Moody, Leta May Brown, Mrs. Ken-



Donald A. McGavran (left), elected to succeed W. B. Alexander (right) as secretary-treasurer of the India Mission



neth W. Bonham, Dr. Bonham. Sixth row: C. E. Martin Luther, K. Johnson, Mr. Mangaladi, F. Syd Douglas Moody. Dr. and Mrs. Victor Rambo and M.



Junior missionaries at the convention

For some of them the only time in the year when they have American playmates.



Indian delegates to the Jubilee Convention

Left to right: Martin Luther, K. S. Nelson, Mr. Mangaladi, M. J. Shah, G. H. Singh, Frederick Lawrence, Philip Sydney, Karia Johnson.

## Dear Friends in the Homeland:

WE, THE missionaries of the United Christian Mission, our Golden Jubilee Convention assembled, wish to thank you for the sacrificial support given the India Mission of the Disciples. There have been individuals, small groups, men and women's organizations and churches, whose support has come for the most part not from the wealthy Master, whose life was one of sacrifice, knows and will.

This support has been of many kinds. We, as a Mission, all you friends in the homeland. We do not minimize the nature which have played no small part in the progress of the work in India. Much study and the conditions and needs of our work. Power, not only has been vouchsafed to us by your continued prayers in the name of the Master, who has helped in this task. In all ways you have

As you have given, so our work has grown. Church toward self-support; schools have been established to give worthily serving the sick and promoting health; and in lives after the life of the Master.

Much has been accomplished by your efforts and our support. We face the next period of work with faith, for he has committed a share in bringing the world to his help and yours, we press onward with confidence and

"The Lord has done great things ----- where

"I thank my God upon my remembrance of you all, for the furtherance of the gospel from the first day until now."



# ars' Service In India

## -1932



Mr. G. H. Singh, E. C. Davis, W. B. Alexander, J. S. Nelson, F. Lawrence, J. E. Moody, Donald Rice, Alice Clark not at the convention.

### "The Year of Jubilee" In India

November 17-23, 1932, the Golden Jubilee of the Disciples of Christ in India was celebrated at the Annual Convention in Jubbulpore. During the fifty years 178 missionaries have given 2,545 years of service to India—123 women and fifty-five men. During the first ten years (1882-1892) twenty-seven missionaries went to India; 1892-1902, forty-six; 1902-1912, forty-one; 1912-1922, forty-five; 1922-1932, nineteen. Ten men, twenty-two women and nineteen children have died. Visitors at the convention were Miss May Frick of Cedar Rapids, Iowa, former member of the executive committee, and Mr. and Mrs. Brown of the British Disciples of Christ Mission in India.



The oldest missionary and the youngest missionary  
Miss Mary Thompson, who went to India from Australia and has spent more years on the field than any other of our missionaries, and Eleanor Smiley, youngest child of Mr. and Mrs. C. H. Smiley of Bilaspur.

Jubbulpore, C. P., India,  
November 19, 1932.

Society working in India, and the Indian delegates in this press to those in the homeland who have shared with us appreciation and sincere gratitude for the splendid and Christ during the fifty years of its history. This has been large groups, young people's circles, Christian Endeavor Societies have helped to make possible our work. We know that this from those to whom giving has been a real sacrifice. The

have been wonderfully endowed with gifts of substance from abundance of such gifts, but there are other gifts of a spiritual work. Hours of personal service have been given to aid have been expended in acquainting our brotherhood with the daily tasks but for times of special stress and difficulties, on behalf. You have sent out from among your loved and devoted unstintedly of your substance, self and service.

We sprung up, are developing in strength and are aiming Christian education to the youth of this land: hospitals are increasing numbers individuals are learning to pattern their

at the task is only begun. We covet your continued loyalty to God, whose the work is, and in you, his children to whom we alone cannot do this task, but with the assurance of courage."

are glad."

making my supplication with joy, for your fellowship in

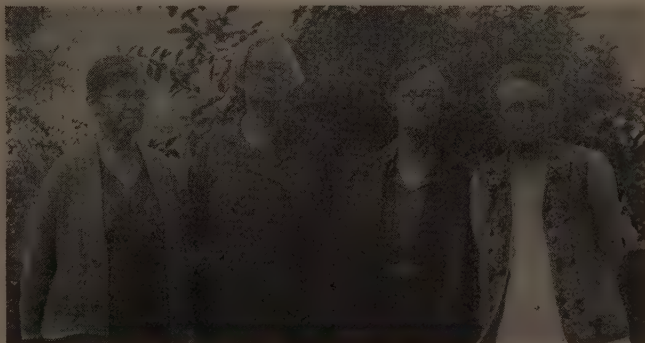
*Yours in the Master's Vineyard,*

Committee for the India Mission Group:

Mrs. Merle T. Rice, Leta May Brown, Herman M. Reynolds.



Mr. and Mrs. H. M. Reynolds and family, who are the only missionaries in our Kotmi station, which is fourteen miles from Pendra Road



Anderson, Indiana, has the distinction of having four missionaries in India. They are, left to right: Zonetta Vance, Josepha Franklin, Stella Franklin and Mrs. George Springer



Arrival in Bilaspur, India, of first missionaries from America

Left to right: Miss Ada Boyd, G. W. Jackson, Miss Mary Graybiel, Miss Mary Kingsbury, Mr. and Mrs. M. D. Adams

## "Our Year of Jubilee"

By JENNIE V. FLEMING

THE year 1932 will be remembered by many people in all parts of the world as the time when the "Depression" reached its blackest depth, but we have every hope that such will not be the case with our friends in our churches here in India. For you see 1932 was not our "year of depression" but our "year of Jubilee." We were fifty years old in our India Mission on November 7 and a general cut in salaries and current expense did not dampen the ardor of our Jubilee celebration at all. As we think back on the courage and heroism of that little band of six which landed in Bombay on November 7, 1882, we feel that no sacrifice is too great for us to make in order that their work may go on. We must carry on the work which they began with such high courage and faith. They must have had their moments of deep discouragement and black despair. If they could only have looked forward to the Jubilee meetings which were held last week in our three areas of work, how rejoiced they would have been.

We have been "thinking back" in these last few days on the amazing courage of those intrepid beginners—how after only three years in this country they had not only established and manned the work at Harda but had pushed on to Jubbulpore and thence two hundred miles by oxcart across the forests of Central Provinces to Bilaspur. As they neared the end of that twenty-one days' journey how happy they would have been, could they have known what we know now and sometimes consider so lightly. Just to the right of the road they traveled—forty-one miles from Bilaspur—lies the flourishing Christian village of Festerpur, built up from the

very inception by fine Indian leaders. Five hours further on (ten miles by oxcart you understand) they passed through the town of Mungeli, which then had never named the name of Christ but which now is the home of our second largest church; Mungeli, whose Christians are proud of their fine new church buildings, their splendid school, their well-equipped new hospital, their boarding school for girls and most of all their Christian homes.

But those pioneers in their creaking oxcarts went on to Bilaspur, which was to be the center of the new work—Bilaspur, where the new railway was shortly to be opened. Four and one-half hours past Mungeli, they could not know that they were passing the future site of the Christian village of Pendridih, whose pretty little white church and well-watered fields delight our eyes as we motor into Bilaspur for an afternoon's shopping or a committee meeting.

How their hearts must have yearned over the lepers who must certainly have flocked to the roadside to see the strange, new white people pass by! And so they would have rejoiced to see as we see the white buildings of our Victoria Leper Asylum showing through the trees a mile beyond Pendridih.

On and on they went to ford the river at Takhatpur: today as we whiz over the fine new bridge and pass the bungalow, the dispensary and very new church—our newest station, we try to imagine how they would have felt.

On and on! They are almost to Bilaspur now, the end of their journey, and do not realize that they are passing through Sakri a future outstation of Bilaspur; much less do they realize that

they are passing by the road leading to Kota which is the site of our Indian church's first home missionary effort.

Bilaspur at last! And there they are hedged about on all sides by the difficulties of getting land, building homes, schools, church and hospital and long before they are really ready to begin the work they have planned to do they are catapulted into the midst of one of the worst famines India has ever seen, with people dying on every hand and hundreds of children left in their care. Did they quail in the face of their difficulties? Not they. Today Bilaspur is our biggest and strongest station with every branch of work flourishing and a fine church of more than five hundred members.

It was at Bilaspur that the seven churches of this area met for three days of Jubilee meetings on November 4-6. More than a thousand Christians enjoyed fine fellowship together and while we did look back on things as they were, we did not forget to look forward too, to the time when our churches will have achieved real independence.

At the same time the churches of the North Area were meeting in Kulpahar and those of the Central Area, in Damoh. So it was a time of great blessing to all, and can you wonder that our spirits refused to recognize the "Depression"?

Last week our entire missionary group and representatives of the Indian church met in Jubbulpore for our convention. There the note sounded was that of praise and thanksgiving for what the past fifty years have wrought. The joy of helping us to go forward and advance on every line belongs to you, our friends and sup-

porters.



# Help for the World's Physical Needs

By G. L. HAGMAN, M.D.

UPON the patients' registration card of two of our hospitals in China is printed the following statement of Jesus Christ: "I am come that ye might have life and have it abundantly."

It is the purpose of each of our hospitals in China to help make good this promise of Jesus. There are numerous activities in all of these hospitals designed to meet human needs.

**Malaria.**—There came to Nantungchow a country man with a little boy whom he loved very dearly. He was very unhappy because for more than two months the little fellow had been under the spell of "an evil spirit."

The spirit came upon the son regularly every other day at the same time. First he was attacked with a severe chill and shaking, followed by intense fever, headache and malaise. The little boy was becoming thinner, paler and more yellow day by day. His father was greatly concerned. As he appeared before the doctor to tell of his troubles, he dared not mention the name of the evil spirit for fear of offending it. When urged to mention his complaint, after a somewhat sheepish look, he pointed upward. After a few pointed questions the doctor was fairly sure of the diagnosis, but a blood examination was suggested before medicine was ordered. The laboratory technician is a Chinese girl trained in the Nanking hospital by Miss Bauer. After fifteen minutes of diligent search under the microscope she found the malarial organisms and reported to the doctor. Now with perfect confidence the doctor could assure the patient that by taking enough quinine tablets the difficulty could be overcome. After buying the pure tablets made in the hospital tablet machine by the missionary trained pharmacist, the father was sent to the laboratory again and there the technician showed him, under the microscope, the cause of his son's illness. It was explained that the "evil spirit" thought to be troubling this boy was nothing more than those little blue objects in the boy's blood. There was still some doubt in his mind as he left but the white tablets were taken. Two weeks later he returned with a great smile on his face, bringing a basket of fresh eggs to show his appreciation. He said his boy was entirely cured. His belief in the "evil spirit" was somewhat shaken. With all reverence to Jesus, we say that it was the love of Jesus Christ working through the doctor who drove out the "evil spirit" and restored that boy to health.

**Tuberculosis of the bone.**—Incidentally he introduced a neighbor farmer carrying a little girl, their only child, in his arms. Examination showed that she probably had tuberculosis of the hip joint. This is a very much more difficult problem, requiring X-ray examination, a surgical operation, and at least a couple of months in the hospital with sunshine treatment. Al-



Nantungchow Hospital

together it would be a procedure involving considerable expense. Did the parent have sufficient faith to submit to this trouble and expense? He came to the hospital with the hope that some miraculous white tablets would effect the cure. His faith was strengthened by the X-ray picture showing clearly the diseased area in the bone. He agreed to submit to the necessary operation. The bone-grafting operation was done. While in the hospital this girl not only learned to read some Chinese characters, but she learned of the love of God and could sing songs of Jesus' love. This family was taught that tuberculosis was caused by germs transmitted from the diseased to the well, by coughing and spitting. This little girl got her germs from a grandmother living in the home. Jesus' love for the people of that village went out to meet their needs in several respects through the contact with him in the missionaries. The little girl was cured.

A young woman of twenty-three years had been suffering from a painful knee for almost two years. X-ray confirmed the diagnosis of advanced tuberculosis of the knee joint. Surgical operation offered the only hope of cure. It was a severe operation of bone-grafting type. The treatment after operation was long and tedious. The patient came, pale and emaciated, fearful and in much pain. A few days ago she reappeared in the clinic, faithful to her promise that she would return and let us see how she was getting along. She had gained so much in weight and wore such a beautifully changed facial expression that she was scarcely recognizable. Her whole attitude to life had been changed by the three months' stay in the hospital. Now she can walk without pain and take up her usual duties. An amputation above the knee would have been a quick method of relieving this patient. It would have been so much simpler for the doctors and nurses and all concerned than the tedious prolonged method adopted. But Jesus had bid us go the second mile with those who ask us to go one mile. What a satisfying joy it was to see this patient so well and able to walk on her own two legs!

A university student came to stay in the

hospital with hemorrhage of the lungs. After the bleeding was arrested, X-ray examination proved it to be fairly well advanced tuberculosis of the lungs. There is a great mortality from this disease among the students of China. This patient was treated for months by the method of injecting gas into the chest, called artificial pneumothorax. At first improvement was slow but the treatment was persisted in and finally apparently normal health was regained. This student has been able to go on and finish his course and has recently returned from two years of study in American universities.

**Bone Graft.**—A few days ago we were delighted to see a carpenter in our clinic with the full, free use of both arms. This young man about four years ago had an injury to his elbow, which had caused the bones to grow firmly together, leaving his arm absolutely stiff and straight. About a year after the injury he came for treatment. We did an orthoplast operation, forming a new joint. After three weeks' stay in the hospital the patient was able to bend the arm. Now he has returned, introducing his friend to be treated for rupture. The carpenter's new elbow has been working with full, free motion during these three years, practically as well as before his accident. His friend's hernia has also been repaired and he is rapidly recovering from the operation.

**Diabetes.**—There is in the hospital a man who was operated upon some days ago for a carbuncle of the back. This carbuncle was no less than eight inches in diameter. The whole area was excised. This is a complication of his general disease of diabetes. Fortunately, diabetes is not common in this land. Its treatment requires the elimination of rice from the diet. To the Southern Chinese who must get on without rice, life is almost not worth living. He is fifty-eight years old, and says that before his hospital stay he has never eaten so many varieties of foods without rice.

**Trachoma** is a disease of the eyes which has caused the blindness of countless thousands in this land. Every year hundreds are relieved in our hospitals by

the treatments administered for this devastating disease of the eyes. The pupils who come to our mission schools are all carefully examined by the mission hospital staff and treated to eradicate this infectious disease of the eyes. It is transmitted from eye to eye by contact. At Langshan, the sacred mountain within sight of Nantungchow, still flourish the heathen practices of worship instituted centuries ago. One of the idols there was called by Hudson Taylor years ago "The Throne of Satan." Within sight of this "throne" is certainly a practice of devilish design. It consists of a stone bowl containing water in which the worshipping pilgrims wash their eyes and then wipe off the excess of "holy water" on the

developed an infection of the middle ear, followed by mastoiditis. The pus finally pushed through the bone to the surface. This matter has continued to run down the side of her head these five years, without interruption. But more recently she has had a more serious complication. The pus has burrowed upon the brain far back under the skull. As we uncovered this large brain abscess at the operation, a great quantity of pus welled up. It was a tedious process, this complete mastoid and brain abscess operation, done with fear and trepidation, but in the spirit of helping "one of the least of these." What a joy to see this woman go on to recovery after a second and more complete operation!

ing earlier years and had overcome it, gave blood. There was a marked reaction to the transfusion and the widow's disease gradually went on to apparently complete recovery. She is a member of a prominent though very conservative family of the city. The remarkable recovery in her case has doubtless done much to popularize this method of treatment. Even the wife of an old conservative Chinese doctor was willing to submit to blood transfusion and an abdominal operation. They even paid for a very laudatory write-up in the local newspapers advertising the ability of the American doctor in their midst. What a wonderful change we see in the attitude of the local people during these years of practice here.



Staff Nantungchow, China, Hospital

Front row, left to right: Mrs. Suen, R.N., drug room; Mrs. Wang, R.N., operating room; Mrs. Kiang, graduate nurse, anesthetist, clinic assistant; Mrs. G. L. Hagman, R.N., instructor; Dr. Lee, interne; Dr. Ying, M.D., Dr. Hagman, superintendent; Dr. Chow, interne; Mr. Chow, Yung-chen, registrar; Miss Alta Harper (Mrs. Wallace), R.N., superintendent of nurses; Mrs. Wu, matron; Miss Nancy Fry, night supervisor. Second row: Student nurses. Third row: Miss Lois Ely, Frank Garrett, Margaret Lawrence, special teachers of English and singing

towel fastened near by. This towel is never changed until it is worn to tatters, and of course, is never washed. This act of worship on the part of the pilgrims expresses the supplicant's desire that his eyesight might be preserved. The supplication is made by those who have no disease of the eyes as well as by those whose eyes are already affected. Could his Satanic Majesty have designed a more effective method of transmitting tracoma and other eye diseases than this simple, misguided act of worship? But the Father seeks to worship him those who will worship in Spirit and in Truth. One of the never ending acts of worship of the Christian physician is his endless seeking for better methods of preventing and curing diseases.

**Diphtheria** is one of the preventable diseases which has brought untold suffering and death to China. How many hundreds have been relieved of this curse in our hospitals by the timely injection of the wonderful serum at the hand of the missionary physician! And the propaganda against this dreaded "white throat" goes out very effectively through the Mission school channel. Here every child is tested. All susceptible children are given the preventive injections.

**Scarlet fever.**—Five years ago a young woman had scarlet fever. She promptly

**Tonsillectomy.**—For some sixteen years we have been recommending the removal of tonsils as in certain cases of arthritis, nephritis and other diseases. Previously we can hardly remember having removed any tonsils except for actual disease of those organs. During this week, however, we have removed a pair of tonsils in a case of arthritis and another pair in a case of nephritis. During the past year perhaps a half-dozen pairs of tonsils were removed in tubercular disease of the glands of the neck. It takes a long time for certain truths to sink in and become accepted by the Chinese people.

**Blood Transfusion.**—It is more than ten years ago that we did the first blood transfusion. That was to prepare a very anemic patient for the operation of removing a very large ovarian cyst weighing some sixty pounds. During these ten years there has rarely been more than one blood transfusion in a year. The Chinese have a saying that an ounce of blood is worth an ounce of gold. But now the idea of blood transfusion seems to have got across. During the past year there have been quite a number. People are beginning to request it themselves for all sorts of diseases. There was a young widow with tuberculosis of the peritoneum—a very serious disease. A sister who had been exposed to tuberculosis infection dur-

The bone-grafting operation for treatment of tuberculosis of the spine is another very valuable procedure which it has taken a long time to popularize. But during the past few years there has scarcely been a time when there has not been from one to five cases of this disease being successfully cured in the hospital.

As we see the gradual slow but sure acceptance by the local people of the advantages of the Western methods of handling disease, we are inspired with hope. We have visions of the time when the way of life as it is shown in Christ Jesus shall be accepted and lived in a beautiful way by hosts of these who are in darkness now. The part which the United Christian Missionary Society has in meeting the physical needs of the world through its work in China is done chiefly in the hospitals operated there. The report for 1930 shows that in the hospitals at Luchowfu, and Nantungchow and the Union Hospital at Nanking, 73,642 treatments were given during the year. Medical work on the mission field, though it proves valuable for that purpose, is not done merely to open doors for preaching the gospel. Medical work is part of the gospel. Love is the center of the whole message. Is not medical-mission work a part of Jesus' desire for us in loving our neighbors to "go thou and do likewise"?†



# The Second Milestone Reached

By HERBERT SMITH

THE Congo Christian Institute held its second commencement celebration August 3-5. It was one of the great events of the mission. Nineteen men finished the course, graduated, and have returned to their own stations and will find places either in school-teaching or preaching. All of them will be located in a short time. We think that they return to their homes much better prepared to do life's work and with a better understanding of the hopes and aspirations of the mission in regard to the growth of the native peoples.

These commencement celebrations began on Friday night with a pageant of the Life of Paul. The wide veranda of the Social Building is quite suitable for the work of the stage and the audience sat on the open athletic field with the starlit heavens of Congo for a covering. The native folks like to act and they do their parts well. They are like many children. They are not enthusiastic about rehearsals, but when the real time comes they are there with all their African enthusiasm. Miss Goldie Ruth Wells prepared the pageant and drilled the graduating class and other students in their parts. A large audience enjoyed the settings and special costumes, which to be quite candid were old garments that were put through a dyeing process and came forth with colors that delight the native eye.

There is a wide field of appreciation in the work of the drama for the Congo people. The school gives the students an opportunity to express the new things they are learning in five- or ten-minute plays which help to impress the new learning as no other method can. The Life of Paul



Faculty, Congo Christian Institute, Bolenge, Africa

Missionaries, left to right, front row: Mrs. P. D. Snipes, Mrs. Herbert Smith, Mr. Smith, Goldie Ruth Wells, Mrs. D. A. Byerlee. Second row: Stanley E. Weaver, V. E. Havens, Dr. Ernest B. Pearson. We regret that we do not have the names of the African teachers

was of course much more elaborate and the main facts and principles of the great apostle were set forth in vivid settings.

Athletic games and football found a happy half-day in the festivities. The graduates carried off all the honors of the field. They easily left the lower classmen behind both in running and jumping. The ball game was a draw, neither side scoring. The game is known as association football. The students play in bare

feet and how they manage to kick the ball is a constant surprise to us.

Sunday morning at church the students filled the center of the church. It was a very impressive service and the entire service was taken by the faculty and graduates. One looked into the faces of these young lives and felt the wide open door that there was before them. If they can see the great opportunity of the present hour there is a bright future before the church in Congo.

The vesper service and the cutting of the "ivy" chain was held on Sunday afternoon at the school. The ivy chain, however, was made of ferns, since ivy is not found among the vines of Congo. The spirit of the circle was the main thing. It was a new idea to them and they took away with them the memory of the happy hours they had spent together in school life. Many new friendships have been formed among people from a great distance.

The outlook for the school next year is good. There will be about twenty-two new students. Mr. and Mrs. Roger Clarke of Lotumbe have joined the faculty and another native teacher, Imbanda Joseph, has been chosen to help in teaching. He graduated with highest honors this year and has been a Christian worker for many years.

The Congo Christian Institute needs the continued fellowship of the friends who have made it possible and likewise the many new supporters who will help it to grow and prosper.



Second graduating class, Congo Christian Institute, Bolenge, Africa

# Easter Worship Service

By HAZEL HARKER

**Prelude**—"Hosanna" by Granier (or an appropriate Easter prelude). (Processional. During the prelude the various departments of the church school should come into the auditorium and take places assigned to them.)

**Hymn**—"All Hail the Power of Jesus' Name."

**Invocation** by the pastor.

**Hymn**—"Hosanna! Loud Hosanna," Juniors (you may substitute some other Easter carol).

**Easter Greeting**—Primary Department (six representatives carrying letters to spell Easter).

**First Child**— Each little flower that blooms today  
Is lifting up its head to say,  
"Happy Easter."

**Second Child**—All the birds returning sing,  
Today their joyous message bring,  
"Happy Easter."

**Third Child**— So each child will add his voice,  
Join with nature to rejoice:  
"Happy Easter."

**Fourth Child**—To our heavenly Father raise  
Songs of love and songs of praise:  
"Happy Easter."

**Fifth Child**— Everything we hear and see  
Full of joy now seems to be:  
"Happy Easter."

**Sixth Child**— Risen is our Christ and Lord  
So we give you now the word,  
"Happy Easter."

**Easter Carol**—Primary Department (any Easter carol).

**Scripture Reading**—Matthew 28:1-10.

**Hymn**—"He Is Risen, He Is Risen." All.

**Reading**—A Song of Resurrection (by a Junior).

There's an orange flush in the willow's rod  
And a magic stirring under the sod;  
The shoot of the crocus says, "I rise,"  
And the windflower yearns to the blue of the skies.

The trillium wakes from its long white dreams  
And the rushes thrill by the surging streams;  
A tremor runs through the creeping vine,  
And the wild brier branches shimmer and shine.

'Tis the old renewal—yet ever new—  
That leads the spirit to find the clue  
To the precious promise of Him who died  
And rose again at Eastertide.

—Clinton Scollard, C. E. World.

**Hymn**—"Fairest Lord Jesus," Juniors or Intermediates.

**Dialogue**—An Interpretation of the Easter Message. (Intermediates, Seniors or Young People.)

**First**—(Representing our church school.)

Today we celebrate the anniversary of the resurrection of our Lord. At his death the whole world was sad and his disciples gave up hope. But when they came on the first day of the week and saw that he had risen they rejoiced and went about telling all the brethren. When Jesus came to them he told them that they were to be his witnesses near at hand in Jerusalem, and throughout Judea and Samaria.

It is not enough for us to rejoice at Eastertime that our Lord is risen. He says to us today, just as he said to his disciples long ago, "Ye shall be my witnesses." Our Jerusalem is our own community and our Judea and Samaria are the whole United States. What have we done as a church to carry the Easter message to our neighbors?

**Second**—(Representing our work among the Negroes. If possible persuade some Negro to give this report.)

More than fifty years ago Disciples of Christ brought the Easter message to the Negroes of the south. It was soon after the Civil War and my people were poor and without education so they had little chance to be of service to the world or to gain happiness. But Christians helped them to build schools, where not only book learning was given but real Christian education so that the boys and girls who graduated there went out to make Christian homes, to be Christian lawyers, doctors, teachers, preachers and farmers. Southern Christian Institute at Edwards, Mississippi, Piedmont at Martinsville, Virginia, and Jarvis at Hawkins, Texas, are places where the Disciples of Christ witness for their risen Lord. Do you have a share in that great work?

**Third**—(Representing our work among the Highlanders. May be dressed in old-fashioned costume.)

When the early settlers followed Daniel Boone and the other pioneers across the mountains into the new country they left their churches behind them. Those who settled in the mountains of Tennessee and Kentucky after a generation could not read their Bibles, and only as a traveling preacher came along

could they hear the gospel message. Seeing the great need of the mountain people the Disciples of Christ established three schools two of which they still maintain so that some of our young people may have a Christian education and go back to help their people. So grateful have my people been and so clearly have they seen the Easter message that a number of the graduates of our mountain schools have gone out as missionaries to be "witnesses."

**Fourth**—(Representing our Japanese work. May be a dark-haired girl wearing a kimono.)

My people were first brought to the United States by labor contractors because they were good gardeners and could work in the terrible heat of the western deserts. It was they who dug the irrigation ditches that turned Southern California desert into a garden, and planted and cultivated and harvested the fruit and vegetables by which many of you have been fed. But because they were "different" they were often mistreated and did not learn anything about Christian America. About 25 years ago a Christian church in Los Angeles decided to help them to find a home and happiness and Jesus' Way. Today there are many Japanese Christians who thank you for helping them to learn of the Easter story.

**Fifth**—(Representing our Mexican work. May be a dark-complexioned person wearing a Spanish or Mexican costume.)

The Mexicans also were brought to the United States by labor contractors and they, too, had a hard life. Many of the railroads and bridges and city streets could not have been built without Mexican labor. But such work kept them moving from place to place so they could not have homes. This was true, also, for those working on the ranches, so that the children could not go to school and they all had a hard, lonely life. The Disciples of Christ have built a number of churches in which to tell the Mexicans about the Christian way of life and in the Mexican Christian Institute with its clinic, kindergarten and clubs you have helped the Mexican to discover that there are Christians in this country who want to witness for their risen Master.

**Sixth**—

For many years European immigrants have come to America seeking better opportunities for happiness. But often they have found only poverty, hard work and disappointment. Into the coke towns of western Pennsylvania, twenty years ago came some Disciples of Christ who wanted to help the immigrants there to find the happiness they had hoped for. Clubs were organized for the boys and girls and later, Sunday schools. Gradually the coke towns were cleaned up and became more decent places to live and now there are little Christian churches to show just how far the Easter story has become a part of our lives.

**Seventh**—

In the bayous of Louisiana there have lived for almost two centuries the French Acadians who were banished from Nova Scotia. Years ago when some of them procured Bibles and began reading for themselves they became dissatisfied with their old religion and when they heard Christian preaching they were quick to turn to our church. Those first disciples have been zealous preachers so that now we have many little congregations worshipping as Christians and many more being won to our faith as the consecrated evangelists preach among them. This is real "witnessing."

**Eighth**—(Representing our Indian work. May be a dark-complexioned person wearing an Indian costume.)

Although I represent the first American, my people are the last to which the Disciples of Christ have sent the gospel message. The Indians have been crowded back into the reservations and few Christians have cared what became of us. Your Christian home and teaching for children of the Yakima tribe at White Swan is the beginning of a real Christian life for the Indians whose children come there. It is such witnessing that makes the gospel story real to my people.

**Hymn**—"Christ the Lord Is Risen Today," All.

**Statement** by the Church School Superintendent—

Can you think of a more appropriate time for an offering than when our hearts are full of joy and hope at the celebration of the resurrection of our Lord? These representatives of our Home Missions groups have brought us word of how our brotherhood has interpreted the Easter message in the past. Perhaps we think we have less to give this year and yet in our gratitude for the hope we have in our Risen Lord we can do no less than to give sacrificially that all these, our near neighbors, may come to know more about him. May sharing be a part of our Easter celebration.

**Offertory**—(The eight representatives may take the offering.)

**Hymn**—"Savior Thy Dying Love."

**Benediction.**



# Our Colleges at Home and Abroad

## College of the Bible

Glen Iris, Victoria, Australia

**R**ECENT letters from Principal A. R. Main and Secretary Fred T. Saunders, of our Australian College of the Bible, contain information which will be of special interest to American readers.

Whereas our college year ends in June, theirs ends in November. Their vacation period ends about the middle of February. It is purely a Bible College. Only the state universities in Australia are empowered to confer degrees, which definitely shapes the work to be done there. Other church bodies maintain theological schools within the universities in some states, but not all do so. In our Bible College such secular studies as it provides are preparatory to the Bible courses. The finances of the college are dependent on the contributions of the churches and members. Nominal fees are paid by students. Students maintain themselves, and usually gain some income from week-end preaching appointments. On the first Sunday in October, each year, an offering is made in the churches for the support of the college, in preparation for which a special issue of the *Australian Christian* is published. At the Inaugural Session of the college, February 15, this year, an announcement will be made providing for prizes for essays on such subjects as "Christian Unity," "Our Position," etc. These are designed to aid students seeking training in the college.

Principal A. R. Main is expected to return to the college at the beginning of this session after an extended period of rest.

## Overdale College

Selly Oak, Birmingham, England

This institution, in England, was formerly located at Moseley. It opened formally Saturday, September 11, 1920. In September 1931, the most important steps since its foundation were taken. For some years there have been invitations from the Selly Oak Colleges to move Overdale to Selly Oak and bring it into association with the Central Council. The Annual Conference of 1931 unanimously decided to accept the final invitation, which had been considered during the year by the Training Committee, and the buildings formerly occupied by Westhill and the College of the Ascension were rented from the Central Council. The college was definitely brought into association with the group of Selly Oak Colleges, and the winter term began under the new conditions. The colleges comprise Woodbrooke (Society of Friends), Westhill (Interdenominational: Sunday School), Kingsmead (Society of Friends and Methodist: Missionary), Carey Hall (Presbyterian, Congregationalist, Baptist: Missionary), Fircroft (Social Studies), College of the Ascension (Anglican: Missionary), Avon-



Harry D. Smith

croft (Agricultural), and Y. W. C. A. College.

The Central Council further provides playing fields with pavilion; the George Cadbury Hall, a beautiful structure seating 500 people; the Central House comprising offices, lecture rooms, staff rooms, and students' common room; and the Central Library with 20,000 volumes and the fine collection of Mingana MSS, beautifully housed in a building given by Mr. and Mrs. Edward Cadbury. All these are available for students of affiliated and associated colleges.

William Robinson, with whom our American brethren were so favorably impressed during his visit here at the time of our Washington Convention, is principal.

During the recent summer he found it necessary to seek complete rest in the country. This has been most beneficial and he is making steady progress toward recovery.

## Phillips University

Dr. Harry D. Smith, professor of Practical Theology in Phillips University for the past fifteen years, passed away at his home in Enid, Oklahoma on Thursday, January 26, after an illness which had confined him to his bed for many months.

Harry D. Smith was very widely known and very deeply loved throughout the entire brotherhood of the Disciples of Christ. He had occupied with high distinction many places of leadership in our communion. He had been a president of the American Christian Missionary Society, a member of many educational and missionary boards, a lecturer in several of our colleges, a speaker in constant demand at conventions, and a pastor of churches which had, under his

leadership grown in significance and power. He was widely recognized as one of the most eloquent and convincing preachers in the brotherhood. He was born at Hamilton, Missouri, on January 22, 1866. The early years of his ministry were spent in his native state and in Kansas, with a short pastorate at Eureka Springs, Arkansas. From 1896 to 1917 in a ministry of over two decades, Harry D. Smith was the pastor of only two churches: The First Church of Hopkinsville, Kentucky, and the Central Church of Dallas, Texas. For eighteen years he ministered to the Kentucky congregation.

In 1917 he was called from Central Church, Dallas, Texas, to Phillips University to become a maker of ministers for the church at large. To this ministerial training work he gave himself with abandon. It was a sort of master passion with him. It was his custom to rise at four or five o'clock almost every morning that he might be freshly prepared to meet his students. All of his work was done with painstaking care. He would not slight the reading of a single student paper. He was always ready to listen even for hours, to those who sought his counsel. He actually burned himself out in the service of his students. He said many times that he regarded his college teaching as the most significant work of his life.

A short and simple funeral service was held at the University Place Church on Friday afternoon, January 27.

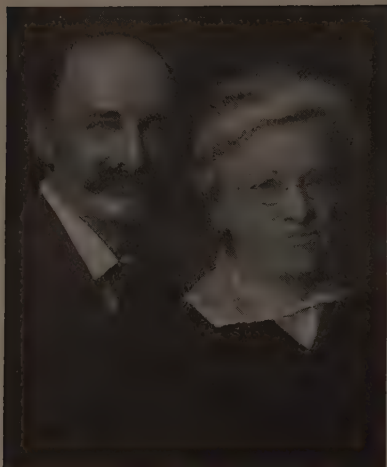
## Lynchburg College

J. D. Montgomery, the new alumni secretary, reports that the first goal of six Alumni Chapters for the year has already been passed with eight chapters organized since the beginning of November. He says, "In meetings, in dinner gatherings, in offices, in homes, as alumni secretary, I have met with cordial response and found an earnest interest in Lynchburg College and her alumni."

Next June, Lynchburg College will celebrate its thirtieth commencement. Thirty years of fruitful service make an Alma Mater even more worthy of the esteem and honor of her sons and daughters. This thirtieth anniversary should bring back to the campus large numbers of alumni. Class groups make it possible to share in the fullest manner the reunion. According to plans made some years ago for class reunions, 1933 is the year scheduled for the following classes to return: 1922, 1923, 1924, 1925, 1931 and 1932.

## Transylvania College and the College of the Bible

This year the College of the Bible joined with the Kentucky Christian Missionary Society in holding the Mid-winter Conference for our ministers. It shared the expense involved, as well as the work



Mr. and Mrs. H. A. Pearson

of promoting the attendance. The graduate students were used for the devotions. This was a new feature of this year's program.

The program throughout was splendid. The messages of Dr. George A. Campbell, the guest speaker, were excellent. A similar meeting to this although on a smaller scale is held each month at the College of the Bible for the ministers of central Kentucky. These meetings are very helpful to the ministers of the state.

Announcements have been made through the press of Lexington of the new project to be undertaken by Transylvania for the year 1933. It is the completion of the gymnasium begun four years ago, but with the addition that it is to be expanded into an auditorium for the city of Lexington, to house conventions which frequent the city, and serve as a concert hall. Thus the project when finished will meet a dual need; of Lexington for an auditorium, and Transylvania for a gymnasium and music hall. When completed it will seat 6,000 persons and will cost \$100,000.

#### William Woods College

Not only the friends of Dr. Cockrell, but all who know and love William Woods will be happy to know that he was chosen by Governor Guy Park as one of the fifty-six colonels on his staff. Colonel Cockrell and Governor Park claim the same birthplace, Platte City, Missouri, and were boyhood friends.

A large per cent of the student body and faculty attended the inaugural ball in Jefferson City on January 9. Dr. and Mrs. Cockrell were guests at several private social functions during the day and evening.

On December 3, the William Woods College Club of Kansas City gave a delightful bridge benefit. Each year this group of girls contribute toward a scholarship to be used by a Kansas City girl who is a student in William Woods. The arrangements were in charge of Dorothy Peniston-Burnham.

#### Eureka College

Eureka College, under the leadership of President Clyde L. Lyon, is inaugurating what is called a "Cooperative Educational Plan." This was formally launched at a banquet at Eureka on Monday evening, January 16. Dr. H. O. Pritchard, former president of Eureka College and now secretary of the Board of Education, was the guest speaker.

The new "Eureka Plan" has to do with student costs. A scheme has been worked out by which new students may work twelve hours a week and pay \$300 for the year—\$150 for each semester. This \$150 covers tuition, board and room—in fact all costs except books and laboratory fees. If a student does not care to work he may pay \$380 for the year, thus covering all costs. However, work is being provided for all who care to take advantage of that provision. Students who live in their own homes in Eureka will be required to pay \$180 for the year. The fraternities, private homes and students' organizations, and in fact everyone connected with the college is co-operating to make this plan successful.

On January 18, Mr. and Mrs. H. A. Pearson celebrated their fiftieth wedding anniversary in the parlors of the Lida's Wood Dormitory at Eureka, Illinois. A very large gathering of friends was present to extend congratulations and enjoy the splendid program which had been prepared by a local committee. B. H. Cleaver, pastor of the Eureka Church presided over the ceremonies. One of the interesting features of this golden wedding anniversary was the presence of fifteen people, including Mr. and Mrs. Pearson, who had been present at the wedding fifty years before.

Word has been received of the passing of Mrs. Pearson into the Great Beyond on January 27 at the age of seventy years. Her death came very unexpectedly. During the evening of the 26th, she had written to her children in Africa—Mr. and Mrs. Emory Ross, and Dr. and Mrs. Ernest Pearson—the only children they have. She had retired apparently in good health, but during the night was seized with bronchial pneumonia and died the following morning. She had looked forward with great longing to the return of her children and grandchildren on their furlough this coming summer, and her hope had been to live to see them once more. The hearts of the readers of WORLD CALL will go out to this stricken family here and in far-away Africa.

#### Cotner College

The *Cotner Collegian*, weekly student paper, was awarded first place for the best sports story at the western region convention at San Francisco, Thanksgiving time, by the Alpha Phi Gamma, national honorary journalistic fraternity. Announcement was made in the January number of *Black and White*, official national quarterly of the fraternity published at Akron, Ohio.

Dr. Earl M. Otto, dean of men and

professor of chemistry, gave an explanation of the Chinese language at chapel Tuesday, January 3. Dr. Otto was professor of chemistry in Nantung Technical School, 1921-1926. Devotions were conducted by Hachiro Yoshino, '36, Hiroshima Ken Aki, Japan, who read the Scripture passage in English and offered the prayer in Japanese.

Professor Edwin Erwin Smith, '07, professor of biology since 1913, will be included in the forthcoming fifth edition of the *Biographical Directory of American Men of Science*.

#### Disciples Divinity House

A limited number of scholarships will be awarded by the Disciples Divinity House of the University of Chicago, May 1, 1933. These scholarships will yield a stipend of fifty dollars each per month for the school year beginning October 1, 1933. This amount will pay tuition in the University of Chicago Divinity School and the necessary living expenses of single men living in the House. The award of scholarships will be made to men definitely preparing for the ministry among the Disciples of Christ on the basis of excellence in scholarship, personality and promise of efficiency. Men who receive these scholarships are assigned to work in churches in or near Chicago, as assistants to pastors, leaders of young people's work, teaching, etc., under direction of the pastors. Where remuneration is given for this or other kinds of work the amount is deducted from the scholarship. The scholarships may be discontinued at the end of any quarter, if, in the judgment of the administration of the Divinity House the student does not maintain a satisfactory grade of work and conduct. The cost of single rooms in the House is thirty-five dollars per quarter, payable in advance. Meals may be procured for about a dollar per day at the University Commons near by. The Disciples Divinity House does not provide a complete curriculum, but does give special courses which are given credit in the university. The degrees are given by the University of Chicago. Applications for scholarships must be received by the dean of the Disciples Divinity House on or before April 1, 1933.

The Disciples House has a total of 36 students (28 men and 8 women) affiliated with it this year. An unusually fine group of new students have matriculated in the university for the first time.

#### Drake University

The recent issue of the *Drake Alumnus* contains some very interesting information concerning the former students and graduates of the university. One of the attractive features is a listing of the Drake men who were successful in the recent election in being elected to state and national offices. In the list are members of Congress, members of the State Legislature, Governors, Judges of Supreme Courts, etc. It would appear that Drake University is certainly making a large

(Continued on page 34.)



# Directory of Foreign Missionaries of The United Christian Missionary Society

## Africa

D.C.C.M., via Coquilhatville, Congo Belge, W. C.

- Alumbaugh, Miss Goldie P., Wema  
Baker, Dr. and Mrs. Donald H., Mondombe  
Bataman, Miss Georgia B., Monleka  
Bateman, Miss Martha J., Monleka  
Boyer, Mr. and Mrs. Elmer G., Wema  
Byorlee, Mr. and Mrs. David A., Bolenge  
Clarke, Mr. and Mrs. Roger T., Bolenge  
Cobble, Mr. and Mrs. Robin R., Monleka  
Davis, Dr. and Mrs. Wm. E., Wema  
-Edwards, Mr. and Mrs. W. H., 13193 Wisconsin Ave., Detroit, Michigan  
Havens, Mr. and Mrs. Virgil E., Bolenge  
Hedges, Mr. and Mrs. Chas. P., Monleka  
Hobgood, Mr. and Mrs. H. C., Lotumbo  
-Horton, Dr. and Mrs. Geo. W., 1211 18th St., Galveston, Texas  
Hurt, Mr. and Mrs. Lewis A., Mondombe  
Jaggard, Dr. and Mrs. L. F., Monleka  
Johnston, Mr. and Mrs. E. A., Wema  
McCracken, Miss Faith A., Bolenge  
McCune, Miss Vesta M., Lotumbo  
-Mitchell, Miss Hattie P., 21 Fourth St., Ashland, Oregon  
-Moshier, Dr. and Mrs. Geo. E., 10123 Commerce St., Tujunga, California  
Musergrave, Miss Ruth, Lotumbo  
Pearson, Dr. and Mrs. Ernest B., Bolenge  
Poole, Miss Edna, Bolenge  
Ross, Mr. and Mrs. Emory, Conseil Protestant du Congo, Leopoldville, Congo Belge, West Africa  
Rowe, Mr. and Mrs. F. L., D.C.C.M., Coquilhatville  
-Russell, Mr. and Mrs. H. Gray, 55 Elizabeth St., Hartford, Connecticut  
Shoemaker, Miss Gertrude M., Mondombe  
Smith, Mr. and Mrs. Everton B., Lotumbo  
Smith, Mr. and Mrs. Herbert, Bolenge  
-Smith, Dr. Myrtle Lee, Route 1, Box 7, Livingston, Tennessee  
Snipes, Mr. and Mrs. P. D., Bolenge  
Stober, Miss Buena R., Mondombe  
Ward, Miss Myrie O., Wema  
Watts, Mr. and Mrs. David L., Lotumbo  
Weaver, Mr. and Mrs. Stanley R., Bolenge  
Wells, Miss Goldie Ruth, Bolenge

## China

- †Arnold, Mrs. T. J., Hiram, Ohio  
Bates, Mr. and Mrs. M. Searle, University of Nanking, Nanking  
Brady, Dr. and Mrs. R. F., University Hospital, Nanking  
Rurch, Mr. and Mrs. C. A., Nantungchow, Kiangsu Province  
†Rutchart, Mrs. Nellie D., Eureka, Illinois  
Collins, Miss Lillian B., Christian Girls' School, Luchowfu, via Wuhu  
Corporon, Dr. and Mrs. Douglas S., Luchowfu Christian Hospital, Luchowfu  
†Dale, Miss Edna P., 1474 Rose Villa, Pasadena, California  
Ely, Miss Lois A., Nantungchow, Kiangsu Province  
Fry, Miss Nancy A., Nantungchow, Kiangsu Province  
†Garrett, Mr. and Mrs. Frank, 433 East Union St., Gainesville, Florida  
Gish, Mrs. Edna W., Christian Mission, South Gate, Nanking  
Goodsell, Mr. and Mrs. Samuel F., University of Nanking, Nanking  
Goulter, Mr. and Mrs. O. J., Luchowfu, via Wuhu  
Gray, Miss Cammie, Christian Girls' School, Nanking  
Hargman, Dr. and Mrs. Geo. L., Christian Hospital, Nantungchow, Kiangsu Province  
Haskell, Mr. and Mrs. W. W., Wuhu, Anhwei Province  
†Hunt, Mr. and Mrs. Wm. Remfry, 1849 Browning Blvd., Los Angeles, California  
†Kelly, Miss Mary, 1071 Edgewood Ave., Jacksonville, Florida  
Lawrence, Miss Margaret, c/o Bayard Lawrence, Texas Oil Co. (China Ltd.), Amoy  
-Furlough  
-Extended Furlough  
\*Leave of Absence  
\*Sick Leave  
†Retired

- †Leoni, Miss Emma A., Christian Girls' School, Nanking  
†Macklin, Dr. and Mrs. W. E., 400 East Live Oak St., San Gabriel, California  
Major, Miss Laura Lynne, Luchowfu, via Wuhu, Anhwei Province  
Marx, Mr. and Mrs. Edwin, China Christian Mission, Nanking  
McCallum, Mr. and Mrs. James H., South Gate, Nanking  
McElroy, Miss Ruth, Christian Hospital, Nantungchow, Kiangsu Province  
†Moigs, Mrs. F. E., 2019 E. 115th St., Suite 15, Cleveland, Ohio  
†Molland, Mrs. Lily W., Nanking  
†Osgood, Dr. and Mrs. E. I., Hiram, Ohio  
†Plopper, Mr. and Mrs. C. H., Union Theological Seminary, Nanking  
†Settlemayor, Mrs. Edna K., 11225 Detroit Ave., Cleveland, Ohio  
Slator, Dr. and Mrs. Paul R., Christian Hospital, Nantungchow, Kiangsu Province  
†Slater, Dr. and Mrs. Roland, 2002 10th St., Moline, Illinois  
Smythe, Mr. and Mrs. Lewis A., Drum Tower, Nanking  
Teagarden, Miss Lyrel G., Luchowfu, via Wuhu, Anhwei Province  
Tremaine, Miss Stella, Wuhu Academy, Wuhu, Anhwei Province  
Vautrin, Miss Minnie, Ginling College, Nanking  
Wilkinson, Miss Wenona, Luchowfu, via Wuhu, Anhwei Province

## India

- †Adams, M. D., 752 Blaine Ave., Akron, Ohio  
-Alexander, Mr. and Mrs. W. B., Hiram, Ohio  
Bender, Miss Anna K., Pendra Road, C. P.  
Benlehr, Mr. and Mrs. C. E. Jhansi, U. P.  
-Bierma, Mr. and Mrs. J. N., 115 N. Sinclair Ave., Glendale, California  
Bonham, Dr. and Mrs. Kenneth W., Jubbulpore, C. P.  
Brown, Miss Leta May, Damoh, C. P.  
†Burgess, Miss Mattie W., Jhansi, U. P.  
Clark, Miss Alice, Bilaspur, C. P.  
Clarke, Miss Mary Louisa, Damoh, C. P.  
-Crowdry, Miss Anna B., 222 Downey Ave., Indianapolis, Indiana  
Crosier, Dr. Jenny E., (after April 1, Mrs. F. M. Stead, Kermanshah, Persia, via Bagdad)  
†Cunningham, Mrs. D. O., 4226 Cornelius, Indianapolis, Indiana  
Davis, Mr. and Mrs. E. C., Jubbulpore, C. P.  
†Drummond, Dr. and Mrs. C. C., Norfolk State Hospital, Norfolk, Virginia  
Elliott, Miss Vida C., Woodstock School, Mussoorie, U. P.  
†Elsam, Mr. and Mrs. C. G., 301 North 1st Ave., Maywood, Illinois  
Ennis, Miss Emma J., Bilaspur, C. P.  
-Fleming, Dr. Jennie V., Monseil, C. P.  
Ford, Miss Lucile G., Kulpahar, U. P.  
Franklin, Miss Joseph, Jubbulpore, C. P.  
Franklin, Miss Stella, Mungell, C. P.  
Furman, Miss Myrtle, Pendra Road, C. P.  
Gambao, Mr. and Mrs. Homer P., Mungell, C. P.  
Gordon, W. E. and Dr. Ada McNeil, Jubbulpore, C. P.  
†Graybiel, Miss Mary, 1203 23rd St., San Diego, California  
-Harnar, Mr. and Mrs. Frank E., 60 Bridge St., Newton Falls, Ohio  
-Harrah, Miss Veda B., Golden City, Missouri  
-Hill, Mr. and Mrs. T. N., 308 S. 6th St., Independence, Kansas  
Livengood, Mr. and Mrs. Fay E., Damoh, C. P.  
†Lohr, Mrs. Bertha F., 1627 E. 1st St., Long Beach, California  
Longdon, Dr. Mary M. C., Kulpahar, U. P.  
Lutz, Dr. Elizabeth J., Pendra Road, C. P.  
†Madsen, Mrs. Bosile F., 3227 St. Paul St., Baltimore, Maryland  
McGavran, Mr. and Mrs. Donald A., Jubbulpore, C. P.  
†McGavran, Mr. and Mrs. J. G., 372 S. Audubon Road, Indianapolis, Indiana  
Menzies, Mr. and Mrs. Walter G., Pendra Road, C. P.

- Miller, Dr. and Mrs. Geo. E., 666 Elsmere Park, Lexington, Kentucky  
Moody, Mr. and Mrs. Joseph E., Hatta, C. P.  
Mullin, Miss Ann V., Damoh, C. P.  
Nicholson, Miss Neva, Bilaspur, C. P.  
Nicholson, Dr. Hope H., Bilaspur, C. P.  
-Pope, Miss Caroline E., 222 Downey Ave., Indianapolis, Indiana  
Potee, Mr. and Mrs. Kenneth L., Pendra Road, C. P.  
Rambo, Dr. and Mrs. Victor C., Mungell, C. P.  
Reynolds, Mr. and Mrs. H. M., Kotml, Pendra P. O., Bilaspur District, C. P.  
-Rice, Mr. and Mrs. Ray E., 222 Downey Ave., Indianapolis, Indiana  
†Rloch, Mr. and Mrs. David, 107 Bynner St., Boston, Massachusetts  
Saum, Mr. and Mrs. H. C., Takhatpur, Bilaspur District, C. P.  
†Scott, Mrs. Mayme Jackson, 214 South Garth Ave., Columbia, Missouri  
Shreve, Miss Ethel, Bilaspur, C. P.  
Smiley, Mr. and Mrs. C. H., Bilaspur, C. P.  
Springer, Mrs. Geo. E., Mungell, C. P.  
Thompson, Miss Mary, Harda, C. P.  
†Thomson, Mrs. Bertha E., 1529 Cotner Blvd., Lincoln, Nebraska  
Vance, Miss Zonetta M., Pendra Road, C. P.

## Jamaica

- Matson, Mr. and Mrs. L. M., 2820 Cottage Grove Ave., Des Moines, Iowa

## Japan

- †Armbruster, Miss Rose T., 1350 S. Humboldt St., Denver, Colorado  
-Asbury, Miss Jessie J., 3811 Revere Ave., Los Angeles, California  
†Clawson, Miss Bertha, 417 S. 14th St., New Castle, Indiana  
-Crowdson, Mr. and Mrs. Ira D., 1048 Dixwell Ave., New Haven, Connecticut  
-Erskine, Mr. and Mrs. W. H., 222 Downey Ave., Indianapolis, Indiana  
-Gibson, Miss Martha E., 7036 Amherst, St. Louis, Missouri  
†Hagin, Mr. and Mrs. F. E., 5023 Brighton St., Los Angeles, California  
-Hendricks, Mr. and Mrs. K. C., 4 Minor's Road, East Haven, Connecticut  
McCoy, Mr. and Mrs. R. D., 35 Nakano Cho, Ichigaya Ushigome Ku, Tokyo  
-Richey, Miss Helen L., 534 Palm Court, Tallahassee, Florida  
Trout, Miss Jessie M., 355 Nakazato, Takinogawa, Tokyo  
Young, Mr. and Mrs. T. A., 257 Nakazato, Takinogawa, Tokyo

## Mexico

- Cantrell, Miss Florine, Colegio Morelos, Aguascalientes, Ags.  
Gibbons, Miss Pearl, Colegio Morelos, Aguascalientes, Ags.  
Granger, Mr. and Mrs. L. D., Apartado 187, Aguascalientes, Ags.  
Holroyd, Mr. and Mrs. Howard T., Apartado 46, San Luis Potosi, S. L. P.  
Hugel, Mr. and Mrs. F. J., Evangelical Seminary of Mexico, Mexico D. F.  
Irelan, Miss Elma C., Apartado 147, Aguascalientes, Ags.  
Kepple, Mr. and Mrs. Paul C., Apartado 46, San Luis Potosi, S. L. P.  
Leslie, Miss Ruth R., Colegio Morelos, Aguascalientes, Ags.  
Strange, Miss Hallie Ruth, Apartado 46, San Luis Potosi, S. L. P.  
Wilson, Miss May E., Colegio Morelos, Aguascalientes, Ags.

## Philippine Islands

- Fonger, Mr. and Mrs. W. H., Bucay, Abra Pickett, Dr. and Mrs. C. L., 166 Gastambide, Manila

## Puerto Rico

- Carpenter, Mr. and Mrs. V. C., Ciales Mills, Miss Florence A., Manati  
-Morton, Mr. and Mrs. C. Manly, 5802 Maryland Ave., Chicago, Illinois

## South America

Elliott, Mr. and Mrs. A. E., Casilla de Correo 241, Asuncion, Paraguay  
 Fishbach, Miss Agnes I., Casilla de Correo 241, Asuncion, Paraguay  
 Hopper, Mr. and Mrs. Rex D., 1802 Lavaca St., Austin, Texas  
 Lemmon, Mr. and Mrs. Robert B., Casilla de Correo 241, Asuncion, Paraguay  
 McWilliams, Mr. and Mrs. S. S., Rivadavia 6100, Buenos Aires, Argentina  
 Montgomery, Mr. and Mrs. John D., 320 Warren Ave., Lynchburg, Virginia  
 Norment, Mr. and Mrs. Malcolm L., Casilla de Correo 241, Asuncion, Paraguay  
 Orvis, Miss Mary I., Casilla de Correo 241, Asuncion, Paraguay

Smith, Miss Zona, Camacua 190, Buenos Aires, Argentina  
 Ward, Mr. and Mrs. Normal B., Cabildo 4039, Buenos Aires, Argentina  
 Williams, Mr. and Mrs. Hugh J., 24 Alvena Ave., Cortland, New York

## Tibet

Bare, Dr. and Mrs. N. H., Pelly, Texas  
 Duncan, Mr. and Mrs. M. H., 222 Downey Ave., Indianapolis, Indiana  
 Ogden, Mrs. Minnie, 1149½ W. 30th St., Los Angeles, California  
 Shelton, Mrs. A. L., 381 N. Gibbs St., Pomona, California  
 Young, Miss Grace N., c/o Edwin Marx, China Christian Mission, Nanking, China

## Directory of Foreign Mission Institutions

## Africa

Dr. William Bailey Memorial Hospital, Bolenge, Congo Belge, W. C.  
 Frank Battson Memorial Press, Bolenge, Congo Belge, W. C.  
 Congo Christian Institute, Bolenge, Congo Belge, W. C.  
 Lester Memorial Hospital, Wema, Congo Belge, W. C.  
 Lockwood-Kinnear Hospital, Monieka, Congo Belge, W. C.  
 Shotwell Memorial Hospital, Mondombe, Congo Belge, W. C.  
 Lotumbe Hospital, Lotumbe, Congo Belge, W. C.  
 Union Mission House, Kinshasa

## China

Ruh Teh Primary School, Chuchow, Anhwei Province  
 Coe Memorial Girls' School, Luchowfu, Anhwei Province  
 Chung Hwa Girls' School, Nanking, Kiangsu Province  
 Drum Tower Day School, Nanking, Kiangsu Province  
 Ruh Chuin Primary and Junior Middle School, Nanking, Kiangsu Province  
 Luchowfu Christian Hospital, Luchowfu, Anhwei Province  
 Li Teh Primary and Junior Middle School, Wuhu, Anhwei Province  
 Gihling College (Union), Nanking  
 Bible Teachers' Training School for Women (Union), Nanking, Kiangsu Province  
 Nanking Theological Seminary (Union), Nanking, Kiangsu Province  
 University of Nanking (Union), Nanking, Kiangsu Province  
 Wuhu Academy (Union), Wuhu, Anhwei Province  
 Nantungchow Christian Hospital, Nantungchow, Kiangsu Province  
 University of Nanking Hospital (Union), Nanking, Kiangsu Province  
 Tsung Ing Girls' School, Nantungchow, Kiangsu Province

## India

Burgess Memorial Girls' School, Bilaspur, C. P.  
 Boys' Hostel, Mungeli, C. P.  
 Damoh Boarding School, Damoh, C. P.  
 Damoh Hospital, Damoh, C. P.  
 Girls' Boarding School, Mungeli, C. P.  
 Jackman Memorial Hospital, Bilaspur, C. P.  
 Jubulpore Press, Jubulpore, C. P.  
 Kulpahar Industrial Home for Women and Girls, Kulpahar, U. P.  
 Kulpahar Children's Home, Kulpahar, U. P.  
 Leper Home, Takhatpur, C. P.  
 Mungeli Hospital, Mungeli, C. P.  
 Nirmalendu Tubercular Sanatorium, Pendra Road, C. P.

## Japan

Asakusa Institute, Tokyo  
 Boys' Middle School, Tokyo  
 Drake Bible College, Takinogawa, Tokyo  
 Osaka Christy Institute, Tennoji, Osaka  
 Margaret K. Long Girls' School, Takinogawa, Tokyo  
 Women's Christian College of Japan (Union), Tokyo

## Mexico

Colegio Ingles, 4a de Galeana No. 37, San Luis Potosi, S. L. P.  
 Boys' Boarding School, San Luis Potosi, S. L. P.  
 Colegio Morelos, Aguascalientes, Ags.  
 Evangelical Seminary of Mexico (Union), Mexico City  
 Girls' Dormitory, Colegio Morelos, Aguascalientes, Ags.

## Philippine Islands

Frank Dunn Memorial Hospital, Vigan  
 Laoag Dormitory and Girls' Training School, Laoag  
 Mary J. Chiles Hospital, Manila  
 Sallie Long Reid Memorial Hospital, Laoag  
 Union Theological Seminary, Manila

## Puerto Rico

Evangelical Seminary of Puerto Rico (Union), Rio Piedras  
 Union Press and Bookstore, Ponce

## South America

Colegio Internacional, Casilla de Correo 241, Asuncion, Paraguay  
 Colegio Ward (Union), Rivadavia 6100, Buenos Aires, Argentina  
 Instituto Modelo de Obreras Christianas (Union), Camacua 190, Buenos Aires, Argentina  
 Union Seminary, Jose Bonifacio 1356, Buenos Aires, Argentina

## Our Colleges at Home and Abroad

(Continued from page 32.)

contribution to the political life of our nation.

Another attractive feature is a sort of "Who's Who" of the Drake trustees. The *Alumnus* is packed from the first page to the last with human interest material and we wish to congratulate the editor on this excellent production.

Drake professors are popular speakers and are in demand as lecturers throughout Iowa and neighboring states. Those who have been called upon to fill engagements recently are Dean A. J. Pearson, Professor F. I. Herriott, Professor E. G. Lockhart, and Professor Morris K. Jessup.

## Bethany College

In a speech in chapel recently, Dean Woolery spoke with emphasis upon the institutions of higher education taking stock of meeting the needs of the world by contributing scholarly results, (1) to citizenship; a less scientific approach to this matter of national procedure than to remote concerns, (2) to social betterment. He further stated that colleges and universities have a valuable contribution to make toward the formation of a constructive social policy, as opposed to the general attitude of letting affairs drift, that there has been no program presented except Technocracy and that the responsibility for determining the tendencies of the new epoch and measuring new action is the policy called for throughout the world.

The Bethany Memorial Church has adopted a new plan for a unified Sunday

school and church service on Sunday mornings. The entire service will last two hours, from ten to twelve. Sunday classes will begin promptly at ten with no opening devotions. At ten-thirty a brief song service will be held and church will begin immediately following this at 10:45.

## Bible College of Missouri

The second annual "Religious Emphasis Week," sponsored by the Bible College of Missouri and the Students' Religious Council in connection with the University of Missouri, was held February 2-10. The program of addresses and conferences included such nationally known speakers as Dr. Frederick M. Eliot of St. Paul and Dr. John H. Hart, Jr., of Philadelphia.

Dr. Carl Agee of the Bible College, Dr. Frank C. Tucker, pastor of the Missouri Methodist Church, and Earl B. Gordon, Students' Religious Council and Y. M. C. A. secretary, served as a committee in charge of the program.

The Bible College is sponsoring a lending library for ministers of Missouri. This book service will offer the ministers an opportunity to read books which they might find difficult to buy under the present economic conditions. Letters have been written to some of the leading ministers of the state to ask their cooperation. The response has been cordial. One minister has already given about one hundred books and others have promised from two to ten of the best new books. The facilities of the Bible College library will be used for this service. Anyone desiring to share his books with the ministers of the state can do so by sending them direct to the Bible College. Any minister desiring to borrow a particular book may do so by communicating with the Bible College.

## Butler University

President Walter Scott Athearn recently released the annual report of the president, secretary-treasurer and other administrative offices of Butler University for the academic year 1931-32. This is a volume of some 175 pages and contains a careful analysis on the academic, social, religious, financial and promotional problems and program of the university. It is one of the most thoroughgoing and constructive president's reports which has come to our attention.

David Lawrence the business analyst, writer and editor of the *United States Daily* will be the guest speaker on Founders' Day on February 25. Mr. Lawrence and President Athearn are personal friends. February 5 is the real anniversary of the founding of the institution, but the date was changed to accommodate Mr. Lawrence. The formal ceremonies will consist of an academic procession from the Arthur Jordan Memorial Hall to the Field House where the address will be given, and then a banquet at the Claypool Hotel.

## California Christian College

The cause of Christian Education lost one of its very best friends and supporters in the death of Dr. Harvey O. Breeden which occurred at his home in Oakland,

(Continued on page 47.)



# The Missionary Organizations' Own Section

"Hereunto Have Ye Been Called"  
With Intensified Motives  
For Spiritual Enrichment  
To Increased Membership  
To Enlarged Service  
To Stewardship of Possessions

## Enlistment

COME follow me and I will make you fishers of men." And the record says that they left all and followed him.

One must read very deeply to get the full significance of this spontaneous answer to the Master's challenge. Here they were, busy in the pursuits of life which ever occupy strong, energetic men. Soon they were to launch out in quest of that which satisfies the physical needs of man when suddenly they are drawn aside. Perhaps they had heard of the one who called or had been listening to his teaching. However it came to be, the significant thing was that power of the one who called to lead men from fishing nets—led them on and on until one day a multitude stood amazed at their teaching, saying, "Are not these the ignorant, unlearned fishermen?" And they perceived that these men had been with Jesus. Yes, the significant thing in this record is that power which begat power!

We who, though we have not seen him yet believe on his name, have come under his promises. "If any among you lack wisdom let him ask and it shall be given unto him." "If two are agreed upon a certain thing touching the earth, it shall be granted unto them of my Father which is in heaven." "Seek and ye shall find, knock and it shall be opened unto you." "Greater things than these shall ye do"—and we read on and on until we wonder why, or how, we could ever lose the spiritual glow that comes into our hearts when we fix our attention upon these things. Not meshes of material things bind us to sea levels when we might climb to great heights if we only yielded to the leading of our guide and followed all the way.

Confession and baptism is an enlistment for Christ and his program. If the teaching of the church were full, complete, everyone making that beautiful confession and receiving the benediction of baptism would be led into that large fellowship with Christ in world-wide redemption—a fellowship not confined to a local church but reaching out to the ends of the earth. If the ministry and laity had been thorough in their teaching, there would be no need to say to anyone "Come join the missionary society." The mission of the church is missions.

The primary purpose of the missionary society is teaching and sharing. It was born in the hearts of leaders kindled with a spiritual glow, a passion to share Christ with the world. Just why every heart has not caught that glow, is unanswerable. We devise plans for organizations, tax our mental capacities for constitutions and by-laws; we call forth all our literary genius for good programs, execute our best recipes and pour tea and still find ourselves wondering how to reach the unenlisted! What do we hear oftener than this—"The women are just not interested!" "How can we reach the unenlisted!" The light that is within thee—has it lost its glow?

It was years ago. A new home had been made in a far western town and there had been the usual invitation, "Please, come join the missionary society. We need you." When one is very inexperienced and very, very timid, it is not easy to persuade her that she is needed. So the months went by, sweeping opportunities unawares. Then one day something happened. A call was made in the home of a woman who was all aglow for the church at home and abroad. News of the death of Miss Adams in India had reached her that morning. She was deeply moved. She couldn't talk about anything else—her work among the villagers, her ministry to lepers. Did she know her personally? Oh, no! Yet, she did know her—and well! There was her picture in the *Missionary Tidings* and she had followed her in that mission for years. Never saw her, yet she knew her and loved her! The flame kindled in another heart that day has never been extinguished. Alas, it has grown dim and ineffective oftentimes but never lost. Suppose the woman with that glow in her heart had been missed!

As we come up to the celebration of the sixtieth anniversary of our organized work, may the passion of our hearts be the sharing of the rare fellowships we find in the missionary enterprise and the teaching and training of little children that the church of tomorrow may be one of vision and more effective in kingdom building.

There can be no prescribed method for enlistment. It may be through a missionary story, the reading of a mission book, contact with some missionary, perhaps a personal call, effective organization—opportunity comes in manifold ways and only that hallowed zeal burning constantly will be ready to catch it up and carry it on to greater achievement. "The wind bloweth where it listeth and ye cannot tell from whence it cometh nor whither it goeth." May it, somehow, bear a glow from our hearts to kindle others and

others—power that begets power—until mighty forces move forward for great kingdom building.

—ANNA SCOTT CARTER.  
Kansas City, Missouri.

## The Need of the Hour

Think not a leader can alone achieve;  
She needs the help of others who believe  
The cause is just. No worthy fight is won  
Without the rank and file to see it done.  
Great tasks demand that back of her who leads

Stand many reapers' eager with their deeds;

Women pledged to service in a work well planned,

Alert to follow him who gives command.

Forget not, it was said by Christ, our Lord,

"The faithful, great and small, have like reward."

The spirit calls! He urges all to share  
In saving youth and childhood everywhere.  
It matters not where praises are bestowed;  
It matters much that others share the load.

Women, who gladly give their strength and hours,

Who sacrifice themselves and all their powers.

—Author unknown.

## This Means Me

DO YOU remember the incident given by Robert N. McLean in his book *God and the Census*, one of our recent mission study books? The story is of a boy employed in the warehouse of a large concern. One of his duties was to keep a certain door closed. The welfare of the workers and the care of the stock depended on that door being closed and yet time after time it was found open.

The employer called the boy to him and warned him that he would be fired if the door was again found open. The boy awoke to a new sense of personal responsibility and made a sign which he hung upon the door: "Keep this door shut. *This Means Me.*"

We do not often use this expression "This Means Me." Usually we wish "some other person" would mend her ways or change her opinion or do the work which needs to be done.

Read again the poem "The Need of the Hour" and the article "Enlistment" on this page. Then say honestly to yourself "This Means Me."

Never bear more than one trouble at a time. Some people bear three kinds: all they have ever had, all they have now, and all they expect to have.

—Edward Everett Hale.

# Programs for Adult Organizations

## For the Leader of the April Program

**Topic: Harvest in China—Changed Individuals.**

*My dear Leader:*

**A**S LEADER of the April program for your missionary group you have the privilege of launching the first of the three programs on "Harvest in China." In three successive programs we have studied "Seed-time in China," finding out something of the work carried on by our China Mission through the church, through schools and through hospitals. Having reviewed the types of work being done and the services rendered we are now ready to see the results of our work, "Harvest in China." Our program for April, the first in the series, deals with "Changed Individuals." There will follow, "Changed Homes" and "Changed Communities." Isn't that a logical and sensible arrangement?

"Changed Individuals." Don't you wish that you and I had a magic carpet on which we could be suddenly "translated" to China and see for ourselves these people whose whole lives have been changed by the power of God? Perhaps we could then do a better job of leading our meeting and making our people here at home see what the message of Christ and the hope in him means to people who have not always known him. I believe it would give our people new incentive and increased enthusiasm for this great work of sharing Christ with the world.

Let's take a look at our program plans, pages 26, 27 of the booklet Yearbook of Programs. First notice the devotional theme. This theme is developed in this issue of WORLD CALL. Read it over as you begin your preparation for the meeting—it fits so beautifully and helps interpret the whole study for us in a deeply devotional way. I hope the leader of devotions uses it "as is." Now for the features on the program listed under "Presentation":

1. *When Mother Was a Girl.* This is a clever playlet requiring three characters, the Christian mother and her two small daughters. Two copies of the leaflet are provided, one for the mother part, the other to be shared between the two short children parts. I do hope you will be able to use it as planned. I think it will be very effective in helping understand how great are the changes when one becomes a Christian in China.

2. *Overflowing Joy.* A group of prayers of thanksgiving for the new life in Christ. You will probably find these in April WORLD CALL. I think it will be best to have them read by different people and if careful choice of readers is made and if they make careful preparation and read them clearly and prayer-

fully, this feature will make a beautiful contribution to the program.

3. *My Life As It Is and As It Would Have Been Without Christ.* For this there has been prepared three leaflets to be given as monologues. It will be most effective if they can be given in costume. The first one is, "Mrs. Chen to Her Daughter" (Mrs. Chen is the Bible woman at Luchowfu); the second one, "Pan Shih, Tai Tai"; and the third, "The True Story of Mrs. Cheo, a Chinese Woman." Notice that the last one is a series of incidents in this woman's life. The person giving it should indicate the passing of time, change in location and change in attitude and thinking between parts of the monologue.

Of course our mission literature is full of other stories that would enrich this program. Consider for instance the story of Shi Kwei-biao, our first convert in China. Remember that Dr. Osgood wrote a delightful book about him. Or one could use some of the stories in Mary Kelly's book, *Some Chinese Friends of Mine.*

The poem, *She Threw Those Idols Down*, by Lois Anna Ely, on page 21 of January WORLD CALL would make a fine feature on this program. It shows how individuals are in the process of change in China.

In magazines China is having a large place. Of course you remember that the October issue of *The Missionary Review of the World* was devoted entirely to China. Among the articles there is one that will particularly fit our theme for this month, "Life Stories of Chinese Students." In the December number you will find, "Twice Born Chinese." And speaking of *The Missionary Review* have you noticed that two of our missionaries have articles in the January issue, Dr. Osgood, formerly of Chuchow and now of Hiram, Ohio, and Lois Anna Ely, located in Nantunghow? If you will look through other magazines you will find many articles and stories.

Remember the books on China! Are you using them in your society and in your meetings? A brief review of *The Young Revolutionist* would fit in very well with this program. Or some stories from *Lady Fourth Daughter*. Or some stories from *Yellow Rivers*, or *Portrait of a Chinese Lady*.

Remember too the plays on China listed in the *Courses for Study on China* as given in October WORLD CALL.

September, 1932 WORLD CALL, page 44, has a clever suggestion for carrying out this program.

I am hoping that you and I both are going to have very interesting programs

on China for this month. If we work hard enough at the job, with all this good material available I am sure we can have them as good as we are hoping.

Yours with best of wishes,  
Another Program-Planner. (E. E.)

## Suggestions for the Fellowship Hour

Look at the suggestions for "Let's Give a Chinese Party" and "Chinese Atmosphere" in January and February WORLD CALLS. Try the riddles and get some of those Chinese songs and teach the group to sing one. The *Packet on China* contains a couple of songs. If you are having refreshments or a luncheon meeting there are recipes in the articles mentioned above, and one for wafers in the "Suggestions for the Fellowship Hour" in February WORLD CALL.

## For Your Information

There is available for your use a packet of materials on China. Write for it. Included in this packet you will find some of the material announced on the program page in February. It will be greatly appreciated if five cents in stamps is sent to cover postage. This however is optional. The songs referred to earlier on this page are in this packet.

Are you using the biographies of China missionaries? Most everyone is. Ten cents for fifty. Five cents for twenty-five.

## A Chinese Ricksha Coolie

"Ricksha! Ricksha!" I hear you call to me

To come and climb into your two-wheeled cart.

"Me much can run!" you call beseechingly.

There are too many coolies on the mart. I sit at ease upon the cushioned seat

(Perhaps it held a leper yesterday) And raise the sheltering top. The tropic heat

Beats down and burns the dust upon the way.

While you?—Between the shafts with naked thighs

And sandaled feet that burn and swell with pain;

With streaming back, and panting breath; with eyes

That bulge and muscles, hard and tense with strain—

You run six miles to earn ten cents or so—

And thank your gods that you have strength to go!

—EDNA K. SETTLEMYER,  
Former missionary to China.



# Programs for Young People

## Circle

(For Young People, Ages 18-24)

1932-33: *Fellowship in Service.*

April Theme: *Choosing a Life Work.*

Worship Theme: *Fellowship in Working for a Righteous World.*

## Senior Triangle Club

(For Young People, Ages 15-17)

1932-33: *Building a New World Together with God.*

April Theme: *Preparing Builders.*

Worship Theme: *Fellowship in Training for Life.*

## Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1932-33: *Pioneering With Jesus on World Trails*

April Theme: *Pioneers in Service on World Trails*

### Attain Goals

THE executive committee for the month of April should give very careful consideration to plans for the attainment of all goals by June 30. Keep in mind that your circle is *one* of many, and together as youth you have a very definite opportunity to join in a "Fellowship of Service" that is world wide. This "Fellowship" requires a vision or a knowledge of the needs of others. This can come through reading and through interesting programs; and a dedication of self, including time, talent and money. If we put ourselves into this "Fellowship of Service" it requires that every aim be attained if it is at all possible.

### Guest Month

May is the month when many of the Circles will invite their mothers as guests. It is suggested that the regular monthly program be arranged and presented. So often when we have guests we prepare a special program that is not typical of the programs from month to month. Oftentimes it is not in keeping with the meaning and spirit of the Circle, but rather an entertainment that has little relationship to a study of missions. Let us make it our plan to have the most interesting program possible built around the theme "The Fellowship of Sharers." Refer to "For the Leader" for worship and presentation period.

The WORLD CALL for January and February carried suggestions for a "Chinese Party." Some of these plans may be utilized for use during the Fellowship.

### China in Books and Magazines

Are you reading the latest books listed throughout the China material and in the back of the Program Year Book? Are you reading every number of WORLD CALL and using the excellent China material? February WORLD CALL carried a play you may wish to present. The daily papers have many references to China. Keep up-to-date in making use of everything that helps to give a more complete picture of China.

### Home Geographic Magazine

Just recently we found the above mentioned magazine in the public library. It is in the second year of publication. We discovered that several of the recent numbers carry very interesting articles on China. This magazine may be among those in your school or public library. Be sure to look for it.

### A Prepared Builder

ALEXANDER LEE and his brother Lee Ho-Fu were sons of an official to the Empress during the old régime. The father died when the boys were small and the mother, wanting her boys to have the best possible education, brought them to the boys' school in connection with our first church and school known as the Drum Tower Church and School. Mr. Meigs called the attention of Miss Kelly to them as his finest boys, but said they would never become Christians because their mother had forbidden it. Miss Kelly says she began thereupon to pray especially for these boys and their mother who had declared that she would commit suicide if they became Christians. The boys told Miss Kelly that on the day they were baptized they were afraid to go home to tell her, and that they prayed all the way home that God would tell them what to say to her and help them to persuade her to forgive them. They had a difficult time making her understand that they were not disloyal to her and that they would be better sons for being Christians, but they finally persuaded her to try them out and she became so convinced of the worth of their new faith that she, too, before her death, was baptized, becoming a loyal disciple.

Both boys graduated with the first class in Mr. Meigs school, and Alexander Lee had further schooling in America. He was sent on by the government with a commission, studying industrial conditions all around the world. Later he taught in the boys' school in Nantung-chow and then was professor of chemistry in Nanking University. He is now an influential banker and Christian layman in Shanghai. His brother, Lee Ho-Fu, after graduating taught in the government schools and met with difficulties because he was a Christian. All the feasts, athletic contests and celebrations were set for Sunday, for although there was no school on Sunday, government schools had no religious services. But Mr. Lee refused to accept any invitations or join in any celebrations, going to this church instead. When a special school was opened for the training of preachers he was asked to become the teacher of church history, and has filled that post very acceptably ever since.

At the present time Lee Ho-Fu\* is the Chinese secretary of our mission.

\*Refer to the picture on the cover of the China Supplement.

### Your Opportunity and Mine

TONY was a hunchback who tried to make a living selling candy and chewing gum on the streets of a busy city. He carried his wares in a tray swung about his neck so that he could have both hands free to make change when he was fortunate enough to make a sale. For Tony was short and clumsy, as homely a forerunner as ever walked the streets and he did not do much business. One day he decided to stand at the exit from a busy elevated railway station.

Suddenly there came down those steps an avalanche of students. They had only a minute or two to get to school several blocks away and so they rushed down the steps at top speed. They did not see Tony—they could not have stopped if they had. Momentum carried them over him and past the wreckage and they ran on without a thought of the ruin they left behind. Tony had been knocked backward striking his arm on the iron railing as he fell. His tray of candies and chewing gum was sent flying.

Down the steps came a man who was also in a hurry. But he saw Tony, read the look of pain and bewilderment on his face and noticed the broken tray and its scattered contents.

"Had a spill, old man? Let me help you," and he put down his brief case and began picking up the scattered wares. Then he noticed the boy's arm bent under him and the fact that he could not get up to help recover his goods. "What's the matter here? Not hurt, are you?"

"I don't know, Mister, this arm hurts like everything," Tony said, determined not to cry.

Then the stranger picked him up and saw at a glance that the arm was broken. "Get me an ambulance, will you," he said to the first man passing. "Well, Buddy, you'll get a nice ride to the best doctor in town to look after that arm of yours, but first we must take care of your loss here. Wait a minute, folks," he said, raising his voice and stopping the people who were hurrying by. "Do you see what has happened to our friend, here? Let's buy him out so he can go to the hospital to get his arm taken care of." Quarters and dimes dropped onto the broken tray and as the ambulance clanged up he helped the astonished Tony into it and picking up his bag, went on his way. What would you have done?

# Devotional Study for Missionary Societies

## Harvest

"He that tilleth his land shall have plenty of bread."—Proverbs 28:19.

### APRIL

#### Changed Individuals

"One thing I know, that, whereas I was blind, now I see."—John 9:25.

Hymn: "Bringing in the Sheaves."

Prayer: Two prayers of Thanksgiving. (Subjects suggested at the end.)

AT THE Drum Tower, Nanking, China, there was a woman physically blind. From childhood she had suffered—first from an unsympathetic mother who tried to control her through fear and compelled her to do things which no young girl should do; and later she suffered from the unkindness of unfilial sons and a wayward daughter. But she found Christ in the Drum Tower Church and from that day her joy was in the church. When she could coax a grandchild or a neighbor to lead her to church she was radiant. It seemed impossible that one whose eyes were closed could express so much joy. We think of the eyes as "the windows of the soul" but without these windows her face shone.

Doubtless the most outstanding case of changed life in the China mission was that of Shi Kwei-biao, the converted story-teller. From an opium smoker of seventeen years' standing, a gambler and dissolute character he was transformed by faith in God to a devout worshiper and most zealous narrator of the "greatest story ever told." No weather was too hot or too cold, no road ever too long or too muddy for him to reach his appointment to give the message of life. His own release from sin was so marvelous that he could not rest until all shared the wonderful secret that had set him free. All his earthly toil too was shared by the abandoned child, the poor widow, the hungry neighbor or wayfarer. The problems of all whom he knew, were his problems and through the wisdom promised from on high and his cooperation, a solution was generally found. This life so active in the Master's service was continued till past the age of eighty when he met death triumphantly as the result of an accident.

Mr. Hsia was a boatman who had left his cross wife and five children to their own devices while he sailed the rivers and canals. Once E. T. Williams, one of our early missionaries, was a passenger on the boat where he was an oarsman. Brother Williams gave the message and Mr. Hsia's heart responded. He surrendered his heart to Christ and returned to his family and supported them. In due time, through study he became a chapel keeper and a preacher. He put all his children through a Christian high school and they all became Christians. Even the cross wife, when she saw the power of the gospel in her husband's life finally surrendered. Mr. Hsia continued to be an evangelist to the day of his death.

Mrs. Yu was one of the few women who had been educated in the old days. She was like the fellow who never went to school yet "by hook or crook managed to read full many a book." By listening to the tutor teach her brothers and by pestering them to tell her the names of characters until they would accede to get rid of her she became sufficiently well educated to teach. After her marriage when she was too busy to teach she used her trained mind to win more games of chance than she lost and in this way supplemented the family income by her winnings. After her husband and son came into the church she continued her gambling. Our efforts to win her were long baffled by her courtesy and yet holding us at a distance. She was finally won by a study of the Gospel of Mark which we induced her to take. From that day she was a changed woman. She began to be busy in the Master's work. She taught women to read the B.b.le. She gave the message. Finally after years of study and practical work, when her husband became ill we employed her as a Bible woman. She has been most faithful in this work for more than twenty years.

Nearly twenty-five years ago I visited the city of Luchowfu. A man and his wife had just come into the church. They

seemed to me to be most unpromising. The man was lazy and shiftless and the wife bedraggled and helpless as the wives of such men often are. The babies were coming as fast as nature would allow. More than twenty years after I again visited Luchowfu. This same woman's face was one of the shining faces—not hungry and hopeless as it had been. All of her children were Christians. All of them had had a Christian education and training to do something useful in the world. Her face was radiant with the joy of the Lord.

Hymn: "The Morning Light Is Breaking."

Prayer: Petitions 1 and 2.

Hymn: "I Love Thy Kingdom, Lord."

Prayer: Petition 3.

Thank God that—

1. The transforming power of Jesus Christ has touched and changed so many lives in China.

2. It has been the privilege of so many missionaries in China to see the harvest—transformed lives.

Pray—

1. That all who name his name in China be so surrendered to Jesus Christ that he may be found in them.

2. That through no neglect of ours, may the fields now white, go ungarnered.

3. "Ye the Lord of the harvest that he send forth more laborers into his harvest."

MARY FRANCES E. KELLY.

1071 Edgewood Avenue,  
Jacksonville, Florida.

## Good Ideas That May Be Used Anywhere

### Enlivening the American Indian Programs

IN OUR study of the American Indian we took the month of November for Guest Month, inviting both home and foreign societies of the Methodist Church, and then studied particularly the Indians of the Puget Sound area. The president of our missionary society gave the interesting legends and stories preceding each number on the program. Her father, Dr. Spinning, was a doctor on the reservation for many years. Every character was in costume and seated around a fire with a background of pine and fir trees, with a tepee at one side.

We closed our six months' study with three motion picture reels of the Indians of today on Woman's Day. It was a very splendid climax to such an interesting study.

MRS. CLAUDE H. LORIMER.

Olympia, Washington.

THE missionary department of the Woman's Council of First Church, Tulsa, Oklahoma, believed that it could learn more of the Indians from the Indian people themselves, so the September program was prepared by Mrs. B. F. Bry-

ant of the Choctaw tribe. Mrs. Vernon Purlee, a Cherokee of the Will Rogers family, presided with her usual charming ease.

G. W. Finley (Taw-wah-quah-ke-nongah, meaning "The Path of the Storm," who later chose the name George Washington Finley), the last man of his tribe, and who answered the call of the Great Spirit a short time after this meeting gave the twenty-third Psalm in Piankeshaw, his own almost forgotten language. Then in his quaint but interesting way, he told of his life.

An Indian lullaby in the native tongue to be given by Mrs. Bedeagle, a Quapah Indian, was omitted because of her illness.

Mrs. Lilah D. Lindsey of the Cherokee nation, president of the Tulsa Indian Club, who was educated and later a teacher in Indian Territory mission schools, gave an address on Indian Missions in Oklahoma. Her service and leadership in civic, welfare and church activities through early days before statehood and during the twenty-five years of Oklahoma history, endear her to the people of Tulsa and of the state.



At the November meeting Mrs. Lucy Clendenin, who claims some Indian blood, presided. Mrs. Clendenin is the president of the Loyal Woman's class, which has an enrollment of about 1,000, with an average attendance of between 400 and 500. The Indian women of the church were guests at the luncheon. The play, "Where the Trails Cross," was given by the Loyal Woman's class. Mrs. Lindsey, in the character of the Medicine Man in the play, sang "The Medicine Man's Chant," which she learned when a little girl from a great-uncle who was a Cherokee Medicine Man.

To the women of the council there has come a deeper appreciation of our friends and neighbors, the Indian people, through our study of the First Americans. We have been filled with profound respect for their sterling qualities of character

and their contributions toward a Christian social order.

MRS. ORIEN TAYLOR.

Tulsa, Oklahoma.

### Wider Horizons

THE United Church at Duluth, Minnesota, H. J. Armstrong, minister, conducted its third Annual School of Wider Horizons, from January 8 to February 12. Its aim was to enlist various age groups in a comprehensive study and review of religious and social conditions throughout the world, in an effort to widen individual horizons of thought and understanding of the various nations and races of the earth. Four courses were offered: "Re-Thinking Missions," "Facing the Future in Indian Missions," "As It Looks to Young China," "China, India and the American Indian."

## Echoes From Everywhere

### "We Have An Umbrella"

During the hot weather in Bilaspur, Miss Nicholson and I made our bungalow a social center for the women and young folks. We also gave time to the villages and by the end of the summer a number of their illiterate women had learned to tell a Bible story in their dialect.

The coworkers are showing a fine spirit in regard to their salary cut. In some cases their salary was scarcely a living wage. One remarked: "Our American fathers and mothers saved us in famine times. Of course we must help now." Another said, "We have a saying in Chhattisgarhi—'When it rains, we have an umbrella.'" A third one quaintly remarked, "My family is trying to save. My wife and I decided we would save by doing without morning tea but the children got so hungry they ate more rice and vegetables! But we've not given up!" The pastor of the church offered to also take a cut when he heard that the coworkers were having one.

ETHEL SHREVE.

Bilaspur, India.

### Surveying Africa Villages

Dr. Jaggard recently seized the opportunity, offered by a lull in the usual run of operations, to make a survey of certain villages, Monieka and 23 neighboring villages. These run, with the long stretches of forest and swamp that often separate them, for about twenty miles along the river, then some forty-seven miles back. With the aid of trained assistants, Doctor examined every inhabitant of these 24 villages, using the microscope in case of suspected cases of sleeping sickness, tuberculosis, etc. He treated minor or acute ailments, sending chronic cases to

the station. To fulfill the requirements of the government medical service, under whose auspices he was making the survey, he reported all diseases found, and gave data as to state of health of the people according to sex and age. To all but the three new cases of sleeping sickness thus ferreted out, and old cases that were as yet not cured, he gave certificates of freedom from that dread disease. The government is making a real effort to demand these certificates of all who travel about. Let us pray that this and other devices used for combating the disease will succeed.

It seems significant of the trend of civilization in this small section, from which many youths have gone into commercial or government service, and a few have gone afield for the mission, that there are many more old people than infants and children. The entire number of inhabitants found in the 24 villages was only 3,891. Yet it took weeks and many miles of travel to visit these people's villages. So you see how truly "rural" our work is.

WILHELMA JAGGARD.

Monieka, Africa.

### "Kress Store" At Home

The children at Colorado Christian Home, Denver, were given a happy day just preceding Christmas, when a "Kress Store" was opened in the Home and the children bought whatever they wished of the accumulation of toys, Christmas cards, etc., which had been gathered during the year. They were thus able to give presents to all their relatives and friends, paying for them with toy money out of the "Colorado Christian Home Bank." Helen Mohorter, daughter of the late J. H. Mohorter, acted as one of the clerks in the store.

## In Memoriam

Mrs. J. B. Romine, December, 1932, Canton, Illinois. Charter member of the church and active member of missionary society.

Mrs. M. E. Kennedy, November 16, 1932, LaGrange, North Carolina. Faithful member of missionary society. Age 73.

Mrs. John H. Fields, January 1, 1933, LaGrange, North Carolina. Devoted member of missionary society. Age 81.

W. P. Hardy, November 12, 1932, LaGrange, North Carolina. Faithful member of Christian Church. Age 56.

Mrs. R. O. Sanders, December 22, 1932, Waitsburg, Washington. Faithful member of church for over sixty years and active in Bible school, aid and missionary societies.

Mrs. Delia M. Dawson, September 29, 1932, Macomb, Illinois. Member of missionary society forty years.

Mrs. Frances May Deitiker, November 14, 1932, Macomb, Illinois. Devoted member of missionary society for many years.

Mrs. W. B. Blakemore, January 15, 1933, St. Louis, Missouri. Wife of W. B. Blakemore, pastor of Hematite, Missouri, church. They spent fifteen years with churches in Australia. Member of Union Avenue Church, St. Louis, Missouri.

Mrs. John Bishop, December 2, 1932, Detroit, Michigan. Faithful member of missionary society and Northwestern Christian Church.

Mrs. Anna E. Cummings, Norman, Oklahoma. Age 92.

Mrs. S. J. Moore, Pineville, Louisiana, December 11, 1932, mother of Horace N. Moore, pastor at Stuttgart, Arkansas. Lifelong member of Christian church. Age 67.

### Reaching the Village Women

In Bijori, an outstation of Damoh, India, there live Jagarmati Bai and her husband, who conduct a school for village children in the mornings. Only one other Christian family lives in Bijori. The bai works among the women in the afternoons. Recently she held two special meetings, one about the care of children, using the Red Cross chart on that subject. The other consisted of a program of music, about which she writes as follows:

"I went to each home and invited the women to my home that night. They all accepted my invitation and were at my home on time. Many came at nine o'clock and remained until midnight. Each one had some part on the program. At the end I served *supari* (a customary, inex-

pensive way of honoring guests) and all of us sang a song about Christ. "The women were very glad to have the opportunity of attending this program and of talking with each other. They said, 'Bai Ji, please have such meetings occasionally which we may attend.' I replied that I was quite willing. Some of the Hindus said, 'Truly there is real love and kindness in the hearts of Christian people. They do not feel any caste hatred and are ready at all times to serve and help people of all castes, including those of depressed classes. They do not believe in magic or charms. They believe in the true God, therefore they do not worship idols or believe in evil spirits.'"

#### Results of Evangelistic Campaign

Capital Church cooperated in the Visitation Evangelism Campaign under the leadership of Dr. A. Earl Kernahan, November 27—December 11. Twelve churches cooperated, signing up 526 for transfer of membership or confession of Christ. We had twelve teams of two each who signed up fifty-six for our church. We have already received thirty-four of these. We received great good from the campaign. The survey disclosed the fact that in Phoenix, there are over 26,000 white Protestants not attending any Sunday school. So, you see, there is a challenge for us.

W. H. HEDGES.

Phoenix, Arizona.

#### Third Generation Christian

Mrs. W. W. Haskell of Wuhu, China, reports that the Sunday school is going with vim and zeal. One of the young men teachers in the Boys' School is the superintendent of the Junior and Intermediate department. He graduated from the Academy last spring, has had three years in our Young People's Summer Conferences and is a fine Christian young man. His mother and grandmother are both Christians. He wrote an article that was published in *Front Rank* last spring—'The Influence of Christianity in China.'

#### Victory Under Handicaps

Unfortunately during this hot summer and rains the hospital staff needed to heal itself. After I left in June for my vacation our nurse got an infection which kept her off duty for three weeks. Dr. Rambo then contracted malaria. Dr. Hira Lal carried on until my return, when Dr. Rambo left to join his family in Kodaikanal. Just a few days before he left, Dr. Hira Lal came down with an illness which has proved painful and slow to overcome. It became imperative that he at once be relieved for a complete rest, so Dr. Philip James, our newly trained young doctor was called from his internship in Miraj to help us for two months. He walked into our hearts with his quiet, efficient and cheerful manner and soon won the confidence of the people. Thus our loyal force has carried on and the hospital has been able

to minister in a large measure as the need came.

An effort was also made to continue the completion of the unfinished details of the new hospital. When Dr. Rambo returned he was surprised to find a beautiful coat of white, and light and dark green paint on the walls and the scars of travel of the new equipment covered by clean white paint. A water system was completed in the old hospital. Mr. Gamboe finished installing the Delco light plant which was a crowning glory.

MRS. GEORGE SPRINGER.

Mungeli, India.

#### Radio a Joy in Home

Our Christmas was more quiet than usual on account of many in the Home being ill. Friends were kind to remember us. Our table Christmas tree was a gift from Ray Barney's Grocery and our dinner a gift from various friends. Individual gifts came to each one in the Home from many churches. Our marvelous gift of an eight tube radio came from Harry Masquelette, general sales agent for the U. S. Radio and Television Company of Marion. Dr. Dale had told the story of twenty-three dependent women in the Emily E. Flinn Home to Mr. Masquelette and this was the result.

\* MRS. L. E. BROWN.

Marion, Indiana.

#### Work Growing In Tennessee

Since April, 1932, I have held nine short meetings and had sixty-one additions, thirty-nine by baptism and twenty-two otherwise.

We also held our meeting in Sparta with forty added, doubled our membership here and are on our way to self-support. I have held these meetings and have been away from home only about two Sunday mornings. The work is growing and is encouraging for these times.

KIRBY SMITH, pastor and evangelist.

Sparta, Tennessee.

#### A Bride In Congo

We feel braced up by the recent addition to our staff of a charming, vivacious bride, whose accomplishments in music and French thrill and give us new life. Mr. and Mrs. Dunning, former missionaries to Japan, accompanied their daughter, Alice, to Bolenge, where she became the bride of our Mr. Cobble. The Dunnings helped the young couple start housekeeping in the Alabama house, which is rapidly being completed for them. Mrs. Cobble is a "good sport" and so are her parents, and we enjoyed seeing how bravely they managed while part of the house was still in the hands of the carpenters. Mr. and Mrs. Cobble are both helping in the afternoon session of the boys' school.

They also liked taking trips to see something beyond our tiny bit of civilization, which we call Monieka station. Dr. Jaggard went with the Cobbles and

Dunnings in the launch to an outstation about two days up the river. The visitors saw natives living under primitive conditions, quite independent of white folks and the clothing to be purchased in their stores. They brought back a bit of fringed raffia cloth, from which an apron had been made, forming a complete costume of the size of a child's face. Dr. Jaggard visited former patients in several villages, from which folks had come with sleeping sickness.

WILHELMA JAGGARD.

Monieka, Africa.

#### Finding the Blessedness Of Giving

The young people in the Japanese Church at San Bernardino, California, decided they wanted to put on a play based on the benevolent work. The offering from the children alone, collected through offering boxes, the first time ever used here, was \$6.10. Six representatives from departments of the Sunday school went to San Gabriel, taking the offering and also presenting a book of kodak pictures of various groups here. They were greatly impressed with meeting the guests and seeing the beautiful building.

MARY ELIZABETH FULLER.

San Bernardino, California.

#### "Flu" Invades Home

"Flu" played havoc in Colorado Christian Home, Denver, when forty-three cases developed, including the superintendent, night nurse and other helpers. One of the little girls, Hazel Thompson, contracted pneumonia and it was impossible to save her.

#### Changes in Home

Several changes have taken place in our family at Illinois Christian Home during the past month. Three were added to our number and two taken by death leaving thirty-three residents, twenty-three women and ten men.

MRS. GERTRUDE FUNK.

Jacksonville, Illinois.

#### Hidden Answers

1. What did a little girl want to give for the schools in India?
2. In how many cooperative enterprises do we have a part in mission fields?
3. Who has given forty years to China?
4. For what purpose is Allen-Stone Building being used just now?
5. What two well-known men of our brotherhood have died recently?
6. What missionaries have lost their mother?
7. What anniversary has been celebrated in India?
8. What led one man to shave his beard?



# Station UCMS Broadcasting

**W**E REGRET to announce that because of the serious illness of his mother, Dr. and Mrs. George W. Horton have found it necessary to return home from their work in Congo.

We note with interest that Wilson Angel who won first prize in the national Atwater-Kent audition, over about 50,000 contestants, is a member of the Fourth Street Church of Christ in Winston-Salem, North Carolina. He was one of the "Conference-ites" at Bonclarken last year and sang at our state convention in North Carolina. Marcella Semblich, one of the judges, said, "Neither on this side of the water nor the other have I heard a voice with more possibilities." Lawrence Tibbett, another judge, said, "He should not only become a great American singer, but a great world singer." From Atwater-Kent, "He has the most promising voice of any of the winners in any contest."

W. A. Harp of Sarasota, Florida, reports that with a membership of fifteen in the woman's missionary society, *WORLD CALL* subscriptions have been increased to twenty-one. This is as it should be. *WORLD CALL* should be in the home of every church member, especially now that it can be secured for \$1.00 when accompanied by a coupon good for fifty cents. The coupon may be secured from a local *WORLD CALL* secretary or from the *WORLD CALL* office in Indianapolis.

There has come to our desk the twentieth anniversary number of *Congo Mission News*. This is a union enterprise and two of the three editors of this magazine have been our own missionaries, A. F. Hensley and Emory Ross; the latter is the present editor with headquarters at Leopoldville. For a time the *News* was published on our own press at Bolenge, when Mrs. G. J. P. Barger and Herbert Smith rendered efficient and helpful service.

W. B. Alexander, retiring secretary-treasurer of the India Mission, is expected to reach this country about the last of May on furlough, and will join Mrs. Alexander and their daughter at Hiram, Ohio.

Mr. and Mrs. Ray E. Rice and children will leave India about April 10, for their regular furlough in the United States.

Congratulations to Mr. and Mrs. Paul C. Kepple of Mexico, on the addition to their family of Phillis Caroline, who arrived January 5.

Our sympathy goes out to Mrs. Emory Ross and to Dr. Ernest B. Pearson, our missionaries in Africa, in the death of their mother, Mrs. Hammond A. Pearson of Eureka, Illinois. Mr. and Mrs. Pearson had celebrated their fiftieth wedding anniversary about ten days before her death.

Two other good friends of all our missionary work have recently passed away.

H. O. Breeden, retired pastor of First Church, Oakland, California, during his long pastorate at Central Church, Des Moines, Iowa, set a precedent in missionary giving at that time, when the church agreed to support the first living-link missionary in our brotherhood. The missionary was Harvey H. Guy who went to Japan in 1894. Later the church supported three missionaries. At that time \$600 was the support of a missionary. Now 269 churches give \$1,000 or more, the East Dallas Church, Texas, giving last year \$11,123.25 to the work of the United Society.

Harry D. Smith, who spent fifteen years as professor of Practical Theology in Phillips University, Enid, Oklahoma, passed away January 26. Mr. Smith spent some time as field secretary for the Foreign Christian Missionary Society, with his headquarters at Kansas City preceding a ministry of eighteen years in Hopkinsville, Kentucky. Wherever he went his charming personality and influence made its impress upon the community.

We are glad to report that Miss Laura Garrett sailed on the "American Legion" February 4 for Buenos Aires, where she will teach in the American school connected with Colegio Ward. For this term of service Miss Garrett goes at the expense of the school itself. The American school is conducted for the children of American business men who reside in Buenos Aires, and is entirely self-supporting. Miss Garrett was connected with this work for a period of five years, and then to meet an emergency went for our Board to Colegio Internacional, in Asunción—to tide over the time when Miss Orvis came on furlough.

One of the adjustments necessary recently was the withdrawal of our cooperation from the women's Bible training school known as Instituto Modelo, in Buenos Aires. This is the institution in which we cooperated with the Methodist women's board in the training of women workers. Miss Ina Lee Foster was our representative in that school, and it was feared that Miss Foster would have to return to her home in the States. We rejoice that Miss Foster has been chosen as the head of the Science Department in Santiago College, a fine institution for girls, conducted by the Methodist women's board, in the capital city of Chile; and that she has already made the journey across the Andes to her new work.

February *WORLD CALL*, which featured as "The Church of the Month" the Central Church, Lexington, Kentucky, had scarcely come from the press when the word came that the church had suffered from fire to the extent of about \$40,000, which we are informed was covered by insurance. We understand that some badly needed changes will be made in the reconstruction, so that the new Central will be even better equipped than the old to carry

forward the large program which it has in mind.

Miss Hazel Scott, recorder of the United Society, was operated on at the Methodist Hospital, Indianapolis, for appendicitis on the 3rd of February. We are glad to report that she is making good recovery and we trust will soon be back at her desk.

In our last issue we noted that W. R. Warren, former editor of *WORLD CALL*, was recovering from a recent illness. No sooner had he returned to his desk in the Pension office, than Mrs. Warren was compelled to go to the hospital for a mastoid operation. The operation was entirely successful and she has returned to her home.

Many of our readers will be interested to know that Dr. Robert M. Hopkins, general secretary of the World's Sunday School Association, sailed February 18 for a three months' visit to the Near East and Africa. Emory Ross as secretary of the Congo Council of Protestant Churches, is urging Dr. Hopkins to include the Belgian Congo in his trip, which would prolong the time one month. Mrs. Hopkins will accompany her husband on this trip. They expect to return in time to see Robert Jr. graduate from Bethany College in June.

The Pension Fund has moved its offices from the Chamber of Commerce Building to 333 North Pennsylvania Avenue.

Dr. George A. Campbell, president of the International Convention, is being kept busy with speaking engagements. At the annual Kentucky Mid-Winter Preachers' Conference, sponsored by the Kentucky Christian Missionary Society and The College of the Bible, Dr. Campbell was the guest speaker, with a lecture each day. About 125 ministers were in attendance.

Miss Veda Harrah, at home on furlough from India, is spending several weeks at headquarters, giving assistance in the preparation of material for the 1933-34 programs for missionary societies.

The Home department has membership in the Council of Women for Home Missions. Our representatives are: Executive Committee, Mrs. Ora Leigh Shepherd; International Relations, Mrs. S. G. Inman, New York; Migrant Work, Mrs. Robert M. Hopkins, New York; Young People's Work, Miss Anna M. Clarke; Study Courses, Miss Grace McGavran. Members of Joint Committee with Home Missions Council; City and New Americans, Mrs. Jesse M. Bader, New York; Indian Work, Mrs. Jesse M. Bader; Promotion, Mrs. Ora Leigh Shepherd.

Our representatives on the general committee on Army and Navy Chaplains are: Walter F. Smith, Harvey Baker Smith and Clifford H. Jope, all of Washington, D. C.

# Speaking of Books

## Jesus and the Rising Generation

*JESUS and the Rising Generation* should be read by all leaders of youth and by parents who find it difficult to understand their own children.

In the pages of this book the author, an eminent Canadian minister and pastor of the Yorkminster Church at Toronto, Canada, reviews in masterly fashion the difficulties, problems and rare possibilities of the young people of our own day.

Mr. Cameron believes that "No one thing in the history of the world has had more effect than the natural overlapping of the generations." Therefore in this volume the following phases of the timely and interesting subject matter are treated by a master hand: "One Generation to Another"; "Youth and Religion"; "Youth and the Bible"; "Youth and Jesus"; "Youth and God"; "Youth and the Social Order"; "Youth and the Church"; "Youth and Character"; "Youth and Friendship"; "Books and Reading"; "What Is Wrong?"; "The Price He Paid"; "Hobbies"; "Sanctified Tongues"; "If Youth But Knew"; "Stand Upon Thy Feet"; "But If Not."

CYNTHIA PEARL MAUS.

## World-Fellowship People

A SIGNIFICANT publication for all who are interested in the study of missions has appeared from the pen of Miss Grace Darling Phillips. In response to many inquiries in the course of her work as a university librarian she has been led to undertake the collection of sources on missionary biography. This collection consists of descriptive abstracts and critical reviews of some hundred biographies selected from twelve countries and representing fifteen races. In her selection Miss Phillips has been guided by the reliability of the sources as to factual material, their emphasis upon matters of significant importance, their sympathetic insight into the culture within which these persons live, and the excellence of the style in which the biographies are written. As a university librarian Miss Phillips is unusually competent to form these judgments. Some of the material is directly usable in the form of abstracts and excerpts. Its chief value lies in the guidance it gives to leaders of missionary groups, writers of textbooks, and any others who have need for the use of missionary source material. All of the lives which have been included are of very great inspirational as well as of informational value.

WILLIAM CLAYTON BOWER.

Chicago, Illinois.



*Here's an adventure! what awaits  
Beyond these closed, mysterious gates?  
Whom shall I meet, where shall I go?  
Beyond the lovely land I know?  
Above the sky, across the sea?  
What shall I learn and feel and be?  
Open, strange doors, to good or ill!  
I hold my breath a moment still  
Before the magic of your look.  
What will you do to me, O Book?*

—Libraries.

## America, the Philippines and the Orient

THIS volume (by Hilario Camino Moncado) is a fervent plea for immediate and complete independence. The author is the promoter of the Filipino Federation of America. The book contains a good review of conditions in the Philippines at the time of the Spanish-American War.

The author makes three important statements in regard to the independence question: 1. He regrets, but expects, the exclusion principle to be applied to Filipino people as well as their products. This would affect about 65,000 Filipinos on the mainland of the United States and about 75,000 laborers on sugar plantations in the Hawaiian Islands. 2. The retention of an American naval base in the Islands is regarded as a source of future trouble rather than a protection. As long as it was there the Islands would become a point of attack if the United States became involved with any other world power. 3. The scheme of defense

suggested is a series of treaties guaranteeing neutrality under the protection of the League of Nations. In this way the author hopes that they might be free from attack even if the United States became involved with Japan.

PAUL D. KENNEDY.

## Have It Your Own Way

A COMPILATION of short articles of seven or eight pages full of philosophy for everyday living. The first chapter on "Discouragement" is good for times like these and shows that "the will to do" has a great deal to do with "having your own way." Other chapters are on Success, Work, Selfishness, Patience, Self-control, Compensations, Fear, Thanksgiving, etc. These interesting talks are not a bit preachy or dictatorial but have a remarkable tendency to get you away from yourself.

## A Study of Jesus' Own Religion

NO CONTEMPORARY book on the ethical insights of Jesus has quite the originality of this one. Under terse titles and with breadth of understanding, the author treats the leading revolutionary principles of Jesus and their application to the major needs of society.

Personally I would not buy the book now that I have read it through because I disagree with its two chief hypotheses. First that Jesus taught that the kingdom was gradual in realization in his day. Second that the Christian church needs no program of strategy in the realization of the ideals which Jesus advocates. However, the book is valuable in that it will educate most of us to a position far in advance of our present economic thinking.

LAWRENCE BERRY.

## An American Doctor at Work in India

DR. WANLESS needs no introduction to those interested in the annals of Missions. Wanless and Miraj! These words are synonymous. Get his book, and be thrilled by the story of the beginning and the building up of the great Presbyterian Hospital and Medical College at Miraj. In this book you will find the live records of a live medical missionary.

Read how the hearts of the people were won, and how grateful patients poured out treasures for the institution where their ailments had been cured and their lives saved. Read of the man who came four hundred miles for an eye operation, and why he came. Above all, read how this Christian doctor turned the eyes of men from himself to God.

GEORGE E. MILLER, M.D.

### Books Reviewed in This Issue

JESUS AND THE RISING GENERATION, by W. A. Cameron. Fleming H. Revell Company, New York. \$2.00.

WORLD-FELLOWSHIP PEOPLE, by Grace Darling Phillips. Friendship Press, New York. \$1.00.

AMERICA, THE PHILIPPINES AND THE ORIENT, by Hilario Camino Moncado. Fleming H. Revell Company, New York. 1932. \$2.00.

AN AMERICAN DOCTOR IN INDIA, by Sir William J. Wanless. Fleming H. Revell Company. \$1.50.

A STUDY OF JESUS' OWN RELIGION, by George Walter Fiske. The Macmillan Company, New York. \$2.00.

HAVE IT YOUR OWN WAY, by Marjorie Shuler. A. L. Burt Co. N. Y. \$1.00.



# What, Where, When and How

## Our Children and the World Today

OUR children today are in a world more closely knit together than were the children of the last generation. Christian training involves larger fields than were deemed necessary thirty years ago. We are interested in having on this page of missionary methods this month a description by Ann Swartz Redford, the wife of Harvey Redford, one of our young Texas pastors who is intensely interested in religious education, the account of an enterprise in developing right race relations, attitudes and sympathies in the children's group of the Arlington, Texas church. The reason for the choice of the study of Mexico was the fact that the Children's Special for last year was the Girls' Boarding School at Aguascalientes, and the materials of which she speaks were available from the missionary education department. May we mention incidentally, that the Children's Special for this six months is the Christian Hospital at Luchowfu, China, and that we hope that this account will help many to start their plans for a similar study of this piece of work in China between Easter and Children's Day. Mrs. Redford writes:

"When we undertook the study of our work at Aguascalientes, Mexico, we found that three families of the common type Mexican live near the Christian church. One of our teachers asked why the Mexican children were not attending our church school. Since we anticipated the same question from the children an investigation was made at once.

"It was found that the smaller children could not speak English very well. We also learned that a Christian man who speaks Spanish was conducting their Sunday and mid-week service.

"From families of this type and from border tales our children had received very unhappy impressions of Mexico. We did not want our children to bring any offering for Mexico condescendingly, but cheerfully and in an attitude of sharing. To help accomplish this aim we asked the Junior and Intermediate boys and girls if they would like to have very soon as our guest a cultured Mexican. They were eager, of course, and there came a flow of questions, for they had never seen a cultured Mexican.

"The very next Sunday our friend, Arturo Macias y Comperano, was present during our Junior worship service. While the adults were enjoying their church hour, the children were using the expanded period to become friends with Arturo. His home is in Monterey, but he formerly lived in Mexico City and Aguascalientes, so the children were getting a new picture of Mexico—cathedrals,

the National University, the beautiful Mexico City between Popocatepetl and Ixtaccihuatl, Mexican art, and Mexican customs in the better homes. He also explained why Mexico has not been very progressive—the great social gulf, poor government, isolated groups or tribes, poor educational system, and the prolonged dominance of the Catholic church. He brought out clearly Mexico's need of our missionary work, and why it is important for us to work earnestly and constantly now, if we wish to save Mexico to Christianity. Most of this information grew out of questions from the older boys and girls.

"At once the boys wanted to make some adobe houses. These they made of pasteboard boxes and covered with paper pulp. The better Mexican house is more difficult to build so they had to resort to pictures. They wrote to their friend, Arturo, and he sent them a picture and description of the average Mexican home.

"One Sunday a little boy brought us a Mexican flag which led to our finding its history. The group was interested in the emblem, and especially the colors which mean practically the same as our own flag.

"The girls decided upon a treasure chest decorated in the Mexican flag colors. This the Junior-Intermediate department is filling now with gifts suggested by Miss Leslie, a teacher in the Mission at Aguascalientes. The three gifts which we hope will be most appreciated are of our own making—Our Bird Book, Our Flower Book and Book of Homes.

"Another interesting feature of our project is the collection of news articles and pictures of Mexican scenes which we gathered from newspapers and magazines. This display is arranged on the bulletin board in the Junior-Intermediate department.

"The boys and girls helped to arrange a shelf particularly for Mexican stories, Mexican curios, and for books and pictures which we received from Mexico. One of the articles we appreciate most is a serape which Miss Leslie and her girls sent us. This direct contact with the mission field is making missionary work real to the boys and girls.

"With a number of other illustrated booklets written in Spanish we received The Three Bears and The Story of Hidalgo from the Mexican National Department of Rural Education. The children enjoy the books and they are fascinated by the Spanish names.

"The Folkway Publishing Company of Mexico City sent us two copies of the *Folkway Magazine* which is written both in Spanish and in English. We prize

them highly, especially the number that gives much space to Rivera and some of his choice paintings. Rivera's pictures are somewhat difficult for children to understand, but we are fortunate in having in our department an art teacher who is quite proficient in interpreting pictures with children.

"When we received our small library of Mexican stories the teachers told or read sketches here and there. After that the children had to speak days ahead for a book. The list is found in the Children's Special Packet. In addition to these we used a number of books from the public library and from the Texas Christian University Library. We bound two sets of *Junior World* and checked all articles about Mexico. We bound two other groups of Mexican stories. One group is found in the Children's Special.

"In our work we place a great deal of emphasis upon the worship period. The worship programs are carefully planned as pertains to order, content and personnel. The leaders assist the children in planning the worship periods, but the worship is conducted by the children. These worship periods afford an excellent medium for developing right appreciation and attitudes toward Mexico. Much of the content of these worship programs has been Mexican.

"During the Vacation Church School we hope to read more stories, gather more information, complete the picture chart, complete the Mexican products chart, build a Mexican village, prepare our gift box for shipping, dramatize Mexican stories, take a trip in Mexico (on the map), learn the Mexican greeting and farewell, play Mexican games, learn to recognize the Mexican National Anthem, weave blankets and rugs, make small sombreros of raffia, and make clay vases.

"At the close of the Vacation School we are hoping that the children will have established an attitude of brotherliness toward the Mexican, an appreciation of the Mexican people as a whole, and a desire to help support the missionary work in Mexico.

"We received practically all our suggestions in this project from the Children's Special Packet which is prepared each quarter by the United Christian Missionary Society. We feel that we would be at a great loss without this carefully prepared material. The children love the really true stories, and most of the suggested activities may be carried out in the smaller church schools like our own, which has an average attendance of only seventy-five or eighty boys and girls."



# Helps for Leaders of Junior Groups

**WE DEPART** from our previous custom in this issue, and place general suggestions for leaders of Primary groups and Junior groups before the page of specific helps for the Junior Christian Endeavor and Mission Band meetings. We hope that this will be found helpful. March is one of those in-between months when church affairs are moving rather quietly. It is a fine time for some intensive work in missionary education of Junior and Primary children. Suggestions for some practical ways of doing this are given in the columns below.—GRACE W. MCGAVRAN.

## Children's Parties

**C**HILDREN of today are hearing a great deal about hard times. If they are not actually having hard times in their own homes they are getting the echoes of it on all sides. We wonder whether we do not need seriously to consider whether the children for whom we are responsible do not need some good times at the church? As we have said, March is a month which is not crowded with church affairs. In the more southern states spring is already on the way. Wherever it is at all possible, the time of year should be taken into account. If the weather permits, a trip through a park or a hike in the country may end with hot chocolate and cookies at one of the homes or at the church. A bird hike with time afterward to start a bird diary which the children may illustrate, both with original drawings, or with miscellaneous illustrations from magazines, may be carried out right in city streets, while those fortunate enough to have a park or wooded country available, can do something more extensive.

Since China is the missionary study of the children for this six months, they might like to plan a Chinese Party. While this may be an outcome of their interest in China it should not the less be a real good time, with no dragging in of information, or of taking advantage of the fact that the children are together to give them a talk on China. Folk-tales, games, refreshments and decorations may all be Chinese. The double page in January *WORLD CALL* and the single page in February *WORLD CALL* which gives some ideas for parties will be helpful, although some of the things given there are too adult. Children will enjoy making Chinese invitations and Chinese favors. One group might work out a little dramatization of some story they have enjoyed.

## What Shall We Read?

*Blue Highways* is a charming new book which gives fairy tales of China. It is a beautiful book, charmingly illustrated. It is one of those books which the children's department of a public library will be very glad to put in. At the same time if you can put the money into your own department library, you will want it among your China books for Juniors. Its price is \$1.50.

*The Yellow Friendly Book* is our choice for a new book on China for the Primary age. It is one of those delightful little board-cover books by Mary Entwistle and is imported from England. It will be good first for you to read to your group, either in your fellowship period or in your story

hour. After that it can go on your Primary library shelf and your children will take it down frequently enough to read and reread it. The price is 40c.

*Wee Wong* we greet with pleasure. It is another little book for Beginners. It is not a book of the familiar nursery series, but is somewhat similar in make-up. It will be a decided addition to your Beginners books, and just now when their older brothers and sisters are having new books about Chinese girls and boys little Miss Five-year-old will be happy at having one she can talk about too. It will cost you just 40c.

## Treasure Chest Offering Boxes

Some time ago the boys' and girls' organizations had offering boxes in the shape of yellow cardboard "Treasure Chests."<sup>2</sup> We still have some of those in the office. Quite a number, in fact. As long as they last we shall be glad to send them to you, one for each child. Some of you are finding it difficult to help the children to remember to save for their missionary offering. A little box which they can put on their dressers is a constant reminder and a pleasant reminder of the fact that their money becomes a treasure when it is shared with the children of the world. Send for the number you need, and as long as the supply lasts they will be forwarded to you free of charge.

## What Shall We Do?

Often a leader writes in wanting something which the children can do or make—something which is related to a country which they are studying and yet which is more in the line of putting together prepared materials for decorative or other purposes than the more creative activity which is not so finished in its result.

There is a group of built-up posters which are used in the public school which both Primary and Junior children enjoy working with. We are making available the one on China. It is called the *Chinese Life Panels*, and costs fifty cents. The packet contains four very attractive panels on Chinese life and the colored paper to be cut out and pasted in place, with directions for colors or parts of the picture to work on first.

We do not want to develop the use of busy-work in our church schools, but here is something which can be made so much more than that. Juniors might prepare a set to decorate the Primary room or the Beginners' room. Primary groups might prepare a set to decorate their room during a study of China. Both Primary and Juniors might find they could dress dolls as the figures in the panels are dressed

and set up the scenes on a little stage. The boys could make the baskets, the carts, the toys, the tables, the bowls, etc. A set which has been made and used during an exhibit, or while China is being studied, might be carefully rolled up and sent to a Sunday school which does not have such things; or to a sick child; or given to a child who has few pictures in his home. In other words we may take any piece of material which is available, and by putting a purpose back of its preparation remove it from the realm of busy-work to that of meaningful activity.

## The Children's Special

The study of our hospital at Luchowfu, China, which is the children's special for this six months, has started off well. It is going to be a little difficult, right now, when remittances are coming in for the past three months, to know whether money designated for the children's special is money that has been held over from last year and not sent in, or whether it is a new offering for the hospital. Beginning with February 1, therefore, all money designated for the children's special will be assigned to the hospital at Luchowfu unless otherwise noted in the designation.

## Program Helps for Junior Leaders

### March 12—Medical Work in China

**T**HE material for the March 5th meeting was published in the *WORLD CALL* for February and in *Junior World* for February 5th. This meeting is the third of six on our missionary work in China. Some of you have already sent for the free Children's Special Packet, which gives special material on our hospital at Luchowfu, China, which is the special object to which our boys and girls are giving their offerings this six months if they care to do so.

What is our aim, as adult leaders, in this meeting? We want first to carry further the idea of the church as an active force in Chinese life. We studied in our first lesson the general background of life in China. In our second we tried to help the children to see that China has great men, a great native ability and need of Jesus' leadership in guiding that ability. Today we show another side of the picture. In spite of all the education which China has, the care of health and knowledge about disease and its causes is almost negligible if one considers the vast population. On the other hand the church has had its share in working in this field. We consider especially the work of our hospital at Luchowfu. By the end of the



meeting the boys and girls should have a clear idea of, first, China's need of medical help, and, second, the part that the church plays in filling that need.

Several things to do in preparation for the meeting or in the progress of the meeting are suggested in *Junior World*. The location of Luchowfu is important. If you have no wall map, let one child bring his school geography and draw an outline map of China on a blackboard, or on some sheets of wrapping paper fastened to a piece of beaver board. If you meet in some room with a floor which permits it, draw your map with chalk on the floor and place your chairs in a horseshoe around it. This would be possible only where your group is a small one. The comparative map of your state may be drawn with dots or with a different color right over the map of China. Keep the two to scale if you do that, and make your town in the state coincide with Luchowfu. If your child who is preparing these, or his committee are prepared to make the comparisons suggested, it will give a clear picture of medical conditions near Luchowfu.

Children are doing a great deal of studying of health rules. They take modern sanitary conditions for granted. Ask some questions as they come to this part of the discussion, such as, "How would you keep flies out of your food if you had no screen doors? If the water supply was full of germs of disease what would you do? What would you do with garbage in the summer if the man did not come around and collect it? What do you do when your neighbor's lily pond is breeding mosquitoes?" Other ways of making the difficulty of living when city regulations and means of cleanliness are not in force may help the children see that it is not all a question of sheer ignorance. Much of our protection comes to us automatically.

An incident is given which one boy should tell in the meetings. An interesting series of questions for the children to think about and answer, will make the incident one which will interpret China's problem to them.

As leader you will want to help the children in the section where they are asked to list what our Luchowfu hospital does. You may prefer to have some extra sources and have them look up some things. If sources are utterly lacking, help them to make up a list of things which could happen in this country, and then discuss whether they could happen in China. Would our hospital be ready to help? What limitations does our hospital have?

### March 19—God's Laws for Nature; God's Care for Animals

This meeting may become nothing more than a stereotyped recounting of instances of God's care for his creatures. The question of harm in nature is very likely to rise. Another thing which you will need to be ready to discuss is the question of God's laws. You may find a group which thinks of the laws of God as

they do of the laws of man. One of the best things you could do in this meeting would be to lead the children to regard the facts upon which we depend as God's laws just as much as we do the moral laws to which we so often limit our thinking.

For instance, God has given his creatures the ants a wonderful instinctive organization. Yet the ant-eater is equipped with a tongue which can reach down into their burrows and kill enough of them to provide him with food. And again, the deer is swift, but the tiger lives upon such as the deer. Perhaps the variety of characteristics which enable the race of animal, rather than the *individual* to survive is the best line to follow if the question rises.

If it is at all possible, use the fact of the northward movement of birds as part of the study. If you cannot take a bird hike in the hour before your meeting, possibly some of the group could go on Saturday, or one or two could go with their parents. If that is impossible, ask the children the week before to keep a list of every kind of bird they see, and the date they see it. The instinctive movement of birds, south for the winter and north for the summer is one of the most amazing facts of nature study and adaptation to environment.

When it comes to man's part we can be very practical. We cannot let animals suffer. We owe them care. If there are animals that are harmful to men, that carry disease or that destroy crops, they should be destroyed in a way which will not cause suffering. The next meeting carries the idea of this meeting into the realm of the relation of God's laws to ourselves.

### March 26—God's Laws for Nature; God's Care for Us

Perhaps the basic thought of the meeting is that God is a loving God, and that every child of God is cared for by God. Your group may mention a child hurt by a storm, or by an automobile or in some other way where God's care seemed to end.

A very simple illustration which can be developed along many lines follows. "Robert, when you walk along the street do you feel the sidewalk at each step, or do you just walk along?" Robert of course, just walks along. In his experience, sidewalk is always hard. That is an example of what we mean by the laws of God, that cement, once it is set, will support our weight. Similarly, we expect to be able to put our hands into water, and when we throw a ball up, we expect it to come down. One of God's laws is that human flesh will be burned if it comes in contact with metal over a certain temperature. We do not say that God has failed to take care of us when we carelessly touch a hot stove. God has made it possible for us to learn what his laws are. He cares for us enough to want us to know all that we can about his laws. If we, or some other person breaks those laws, some person may suffer. For in-

stance alcohol makes a man's ability to drive a car less. If he deliberately puts his own brain out of control, he may run over and kill a child. Breaking God's laws brings suffering. Develop the idea of working together with God in making a world where unnecessary suffering through breaking of God's laws is not so prevalent.

A good many of the questions for discussion in this lesson are simply for one child to answer. Help your Junior leader so to arrange his meeting that the question can go around the whole group and several opinions or suggestions can be given. If it is a town group, various ways of cooperating with God in preventing accident and sickness, by doing things which will fit in with his laws, may be given. For instance, when we cross the street without looking we are running a chance of being hit by an automobile. God has given us the memory to remember to look and the eyes to see. The rest is up to us. The meeting should result in a saner way of looking at God's law and a conscious effort to take advantage of it rather than work against it.

### April 2—What Jesus Says About Prayer

While this meeting sounds rather like a study meeting than like a discussion meeting, it may result in the increase of prayer in the group and a deeper sense of what prayer means.

Several suggestions are given in *Junior World*. In addition you may want some Juniors to prepare ahead of time and to be ready to say something on the following: Give the first line of all the hymns in your hymnal which really are addressed to God. Some hymns and prayers ask God for something. What do some of the other hymns or prayers do? (The prayer of praise; of thanksgiving; of penitence; etc., will be included, although naturally not with those names.) How many of those kinds of prayer should be included when we have our sentence prayers in our meeting? Do we always tend to ask God for something? Which is a better prayer: "Dear God, keep me from slapping Jim when he makes me mad," or "Dear God, help me to remember that Jim is younger and smaller than I am and that he doesn't mean to make me angry. Help me to think about how much I like him, instead of about things he does that make me cross." After praying the second prayer do you think a brother would slap little Jim? Which prayer would be working with God?

You will not want the meeting to get personal so that any child is self-conscious about praying. If there are timid members in the group it will help them to work out in the meeting a variety of forms. John will like to start his prayer, "Dear God." Judy may prefer, "Our loving heavenly Father." Many forms are possible. It will help the children to give as many forms as they know or have heard, and to discuss others which may be used. The same is true for the closing of a prayer.

## The Evangelistic Congregation

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By ALFRED L. MURRAY

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## Overcoming Obstacles at West Palm Beach



The Restored Church

THE Church of Christ at West Palm Beach under the leadership of William J. Minges has made notable progress in the last twelve months. It will be remembered that their building was destroyed in the hurricane of 1928. In the very midst of their calamity they reduced their building indebtedness to the Board of Church Extension and in the face of almost impossible obstacles began the restoration of their building last January. The labor was donated to the number of more than 1,700 days. They came from every walk of life and of every faith. Their one compensation was food which was largely donated by

local firms. The women of the church served 4,500 meals. This is one of the most remarkable accomplishments of any church in the state of Florida. The assets of the whole congregation have gone into this task and judging from the above photograph it is labor well spent and a time for rejoicing. This congregation is deeply indebted to its leadership and the whole state is proud of the accomplishment. With this new equipment there is every reason to believe that this church will make some very rapid progress. It has always had fellowship in the world-wide program of the kingdom.

### For the Church School Workers

#### In the March World Call

##### For the Superintendent:

"Many Have Great Faith in Thee"—Lela Taylor, page 4.

Measured by the Laymen's Yardstick—C. M. Yocum, page 9.

Resetting the Lord's Table, Edgar DeWitt Jones, page 11.

Warning!—S. J. Corey, page 13.

Book Chat—C. E. Lemmon, page 15.

Pensions Complete Second Year—W. R. Warren, page 21.

Easter Worship Service, Hazel Harker, page 30.

Directory of Foreign Missionaries, page 33.

Hidden Answers, page 40.

For the Teacher of Adults and Young People:

Beyond Serious Question—page 3.

Evangelism at Home and Abroad—J. B. Hunter, page 5.

An Old Woman Passes, Pearl S. Buck, page 7.

Measured by the Laymen's Yardstick, C. M. Yocum, page 9.

Resetting the Lord's Table—Edgar DeWitt Jones, page 11.

Warning!—S. J. Corey, page 13.

Book Chat—C. E. Lemmon, page 15.

Forty Years in China—Alexander Paul, page 16.

Nation-Building in Paraguay, Samuel Guy Inman, page 17.

Pensions Complete Second Year—W. R. Warren, page 21.

Celebrating Fifty Years of Service in India, page 24.

Easter Worship Service—Hazel Harker, page 30.

Missionary Organizations Own Section—page 35.

Hidden Answers—page 40.

Listening In On the World—James A. Crain, page 23.

College Notes—page 31.

For the Teacher of Children:

Hidden Answers—page 40.

Helps for Leaders of Junior Groups—page 44.



# Receipts for Seven Months Ending January 31, 1933

United Christian Missionary Society  
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$ 90,010.02	\$23,806.46*	\$ 521.50	\$ 2,310.45*
Sunday Schools	86,043.79	33,870.89*	23.96	124.29*
Christian Endeavor Societies	1,751.52	510.58*		
Missionary Organizations	166,690.14	50,164.97*	401.25	494.56*
Individuals	19,548.25	3,816.37	3,526.25	2,663.65*
	\$364,043.72	\$104,536.53*	\$ 4,472.96	\$ 5,592.95*

## From Miscellaneous Sources

Bequests	\$ 13,176.01	\$ 9,691.01		\$ 4,068.66*
Interest (U. C. M. S.)	35,473.05	7,332.44*	1,845.23	80.65
Interest (Old Societies)	13,384.07	9,851.99*		
Gifts from Old Societies	27,483.62	11,183.32	9,341.40	24,012.26*
Home Missions Institutions	28,274.41	3,823.27*		
Benevolent Institutions	33,262.57	7,752.57*		164.37*
Foreign Field Receipts				
Annuities			5,717.35	1,816.35*
World Call Subscriptions and Advertising	20,059.49	2,641.74*		
King's Builders		547.46*		
Literature	13,837.39	5,421.29*		
Miscellaneous	19,018.48	567.12*	11,302.74	3,941.27
	\$203,969.09	\$17,063.55*	\$28,206.72	\$26,039.72*

## Board of Education

Churches	\$ 13,516.74	\$ 6,285.58*
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\*Decrease

## Our Colleges at Home and Abroad

(Continued from page 34.)

California, January 26. Dr. Breeden had been ill with heart trouble for about two years. He was born in Mason County, Illinois, April 18, 1857. He was graduated from Eureka College with the degree of A.B. in 1878, and with the degree of A.M. in 1882. In 1891 Drake University conferred upon him the honorary degree of LL.D. On October 21, 1879 H. O. Breeden and Florence Elizabeth Myers of Eureka, Illinois, were united in marriage. Her father was one of the founders of Eureka College.

Dr. Breeden began his work in the ministry at Tallula, Illinois, in 1878. Later he was called to the Central Church of Christ in Des Moines where he labored for a quarter of a century. He then moved to California where he had notable pastorates at Fresno and Oakland. He was a trustee of Drake University for twenty years, and was one of the active participants in the establishment of California Christian College. He served on nearly all of our national organizations and boards, and was president of the International Convention of Disciples of Christ in 1904. He was a true friend of every good cause, and believed especially in Christian education. Few men, if any, in our fellowship, during his lifetime exercised a larger influence for good than Dr. H. O. Breeden.

Mrs. Breeden together with the only son, Bernard Myers, and his wife and children survive.

## Christian College

Education for the development of character and personality is the theme for discussion this year at the regular faculty meetings, which occur twice a month on Monday afternoons. Miss Ruth Graham, head of the department of home economics, led the discussion at the first meeting.

Miss Graham presented a chart for the rating of college students in character and personality. In estimating the quality of a student, fifteen traits are taken into consideration. They are: honesty, dependability, judgment, healthfulness, cooperation, adaptability, loyalty, personal charm, initiative, ambition, courage, thoroughness, industry, poise and tact.

The committee which is developing the faculty project is composed of President Edgar D. Lee, Dr. J. C. Miller, Miss Ruth Graham and Miss Julia Spalding, dean of women.

Another sort of a tradition has sprung up on the campus of Christian College, that of having at least one set of twins in its annual enrollment. Last year the Dobbins twins of Marceline, Missouri, were in school and in 1930 a set of triplets, Mary, Julia and Martha Wickizer of Bucklin, Missouri, were graduated. Delrose, and DeLois Sieber of Oklahoma City are the twins attending the college this year.

## No Repeal

Realizing the urgency of action to prevent pending legislation on the liquor question the Federation of Woman's Boards of Foreign Missions emphatically endorses the plan of the Woman's National Committee on Law Enforcement and authorizes its

## Every Church Should Use the

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executive officers to cooperate in every way possible in urging groups of women to petition state legislatures not to repeal existing laws for enforcement and not to approve the repeal of the Eighteenth Amendment.

## Magnificent Shadow of Forty Years

(Continued from page 16.)

much direct evangelistic work. She has been a pioneer in cooperative mission enterprise. To an outstanding degree, Miss Lyon has kept abreast of the times. Always a discriminating reader, she has been able to avoid much inconsequential literature and save her mind for the best in religion, art and music. One of her greatest assets in her approach to the Chinese is her thorough knowledge of their language, and her appreciation of the art and literature of her adopted country.

Miss Lyon must feel lonely at times. Not one missionary of her first generation in China is left. Most of them have crossed the Great Divide. Others are retired and living in the homeland. One cannot imagine a life richer in service. To few have been given the privilege of seeing such rich fruits of their labor. Were Emma Lyon in this land, having done such an outstanding piece of work in the field of education, she would be honored by universities and would have degrees conferred upon her. But again, hers is a more lasting monument than honors and degrees. Redeemed lives—her life being lived again in the lives of those girls, rich and poor, who are now mothers and women filling responsible places in society. Much of the work being done to bring peace and order to China is being done by these women and girls who have been influenced by Emma Lyon in her forty years of unselfish service.

## Congo Institute Graduates

Our first graduates from the Congo Christian Institute came back to us last month, after their three years of study at Bolonge. Our two faithful school "principals" and two outstation teachers went to enter the Institute this fall. One graduate, Lofonde Yosefa, who was in our outstation work for years before we sent him to continue his training, is taking up the work of supervising the primary department of the school. We expect him to help Mrs. Cobble teach music, as he had some training under Mrs. Byerlee and is the only Monieka student who has been chosen for the Bolonge choir.

WILHELMA JAGGARD.

Monieka, Africa.





Scientists tell us that it requires sixty muscles to produce a frown and only sixteen to smile, which leads a Scotchman to advise that we wear a smile and "save the difference."

## Closed Mind

By Elinor Lennen

Why split a point  
And analyze?  
Hearts need no proof  
When they are wise;  
For logic's facts  
Are chilly laws,  
And powerless  
Against, "Because."

—Miss 1930.

## Too Busy to Live

(Commended to Persons Afflicted With Hurryitis)

He hadn't time to greet the day,  
He hadn't time to laugh or play;  
He hadn't time to wait a while,  
He hadn't time to give a smile;  
He hadn't time to glean the news,  
He hadn't time to dream or muse;  
He hadn't time to train his mind,  
He hadn't time to be just kind;  
He hadn't time to see a joke,  
He hadn't time to write his folk;  
He hadn't time to eat a meal,  
He hadn't time to deeply feel;  
He hadn't time to take a rest,  
He hadn't time to act his best;  
He hadn't time to help a cause,  
He hadn't time to make a pause;  
He hadn't time to pen a note,  
He hadn't time to cast a vote;  
He hadn't time to sing a song,  
He hadn't time to right a wrong;  
He hadn't time to send a gift,  
He hadn't time to practice thrift.  
He hadn't time to exercise,  
He hadn't time to scan the skies;  
He hadn't time to heed a cry,  
He hadn't time to say good-bye;  
He hadn't time to study poise,  
He hadn't time to repress noise;  
He hadn't time to go abroad,  
He hadn't time to serve his God;  
He hadn't time to lend or give,  
He hadn't time to really live;  
He hadn't time to read this verse,  
He hadn't time—he's in a hearse.

—Grenville Kleiser.

# The Last Page

## Song

By Louis Ginsberg

Love that is hoarded, moulds at last  
Until we know some day  
The only thing we ever have  
Is what we give away.  
And kindness that is never used  
But hidden all alone  
Will slowly harden till it is  
As hard as any stone.  
It is the things we always hold  
That we will lose some day;  
The only things we ever keep  
Are what we give away.

"V'y is a pancake like der sun, Ike!"  
Ike: "I dunno. V'y?"  
"Because it rises in der yeast and sets  
behind der vest!"—*Sunday School Herald*.

## Great Mistakes of Life

A London judge has listed what he considers the Fourteen Great Mistakes of Life as follows:

1. To attempt to set your own standards of right and wrong, and expect everybody to conform to them.
2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mold all dispositions alike.
6. Not to yield in unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. Not to alleviate, if we can, all that needs alleviation.
10. Not to make allowances for the weakness of others.
11. To consider anything impossible which we ourselves cannot perform.
12. To believe only what the finite mind can grasp.
13. To live as if the moment, the time, the day were so important that it would live forever.
14. To estimate people by some outside quality, for it is that within which makes the man.—*The Campanile*.

He was a Presbyterian minister, she an only daughter, and the heiress of a considerable fortune. The father was counseling her in an important step. "You see," he said, "he may be a perfect gentleman, and an excellent preacher, but he is a stranger, and we do not even know where he comes from." "True," replied the girl, "but we know where he is going, and I should like to go with him."—*Christian Advocate*.

Bite off more than you can chew,  
And CHEW it!  
Tackle more than you can do,  
And DO it!  
Hitch your wagon to a star  
Keep your seat and there you are!

## Super-Patriot

A man, somewhat the worse for drink, wandered into a church. He started a speech on patriotism. "I'm no hundred per cent American," he said. "A one hundred per cent American hates only the Japs and the Jews and the dagoes and a few like that. I'm a two hundred per cent American. I hate everybody."

## Quotations From Chinese Literature

What you do not want done to yourself, do not do to others.—CONFUCIUS.

The will of God is love—love for all and without distinction.—Mo TI. (490-415, B.C.)

To love and serve all men is to delight the Eternal One.—CONFUCIUS.

He who overcomes others is strong; he who overcomes himself is mightier still.—LAO TZE.

Within the four seas all men are brothers.

A journey of a thousand miles begins with one step.

It is better to put a lamp in a dark place than to light up a seven-storied pagoda.—CONFUCIUS.

## Not Guilty

Love's a silly venture  
Wedlock is dementia.

Commenting on this, which appeared in an exchange, Ted Robinson says that it wouldn't be good rhyme even in New England, where we would render it:

Love's a silly vencha,  
Wedlock is demencher.

Why, Ted, where did you get that idea? "Vencha" we might possibly say, but "demencher," no!—*Boston Transcript*.

## Fatal Artistic Habit

Steeplejack: "Ullo, Bert! Where's that mate you took on—the chap that used to be an artist?"

Second Ditto: "'Aven't you 'eard? Soon as he laid a couple of bricks, he stepped back off the scaffolding to admire 'is work."—*Pearson's Weekly*.

A Belgian student, in relating his experiences in studying the English language, said: "When I discovered that when I was quick I was fast, if I spent too freely I was fast, and that not to eat was to fast, I was discouraged; but when I came across the sentence, 'The first one won one one-dollar prize' and that a blackberry is red when it is green, I gave up trying to learn English."—*Christian Observer*.



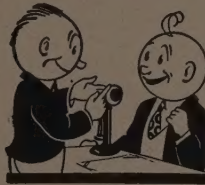
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## My Church

**B**EFORE I was born My Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

**I**N HAPLESS infancy My Church joined my parents in consecrating me to Christ.

**M**Y CHURCH enriched my childhood with romance and religion and the lessons of life that have been woven into the texture of my soul.

**I**N THE stress and storm of adolescence My Church heard the urge of my soul and she guided my footsteps by lifting my eyes toward the stars.

**W**HEN first my heart knew the strange awakening of love, My Church taught me to chasten and spiritualize my affections. She sanctified my marriage and blessed my home.

**W**HEN my heart was seamed with sorrow, and I thought the sun could never shine again, My Church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

**W**HEN my steps have slipped and I have known the bitterness of sin, My Church has believed in me and wooingly she has called me back to live within the heights of myself.

**N**OW have come the children dearer to me than life itself and My Church is helping me to train them for all joyous and clean and Christly living.

**M**Y CHURCH calls me to her heart. She asks my service and my loyalty. She has a right to ask. I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

—W. H. BRODY in  
*The Peachtree Christian*

